

**THE "CONTROLS"**  
**OF**  
**STANTON MOSES**  
**("M.A. OXON.")**

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IMPERATOR.

*See page 33.]*

*[Frontispiece.]*

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# THE "CONTROLS" OF STANTON MOSES

## INTRODUCTION

STANTON MOSES is a name well known to all who are interested in the history of Psychical Research and Spiritualism. Besides exercising extraordinary mediumistic powers he held a prominent position as an exponent of Spiritualism, was President of the London Spiritualist Alliance and Editor of *Light*, the author of several books and a frequent contributor to the Press. His principal work, *Spirit Teachings*, is often quoted as representative of the best type of Spirit communications, both in the nature of the subject matter and the quality of the literary style, on the ground that it consists of messages given by exalted entities through an intellectual and well-educated medium. In the Memorial Edition of that work is a biographical notice of the author, written by the late Mr. Charlton T. Speer, from which and from the article by F. W. H. Myers in *Proceedings S.P.R.*, Vol. IX., Part XXV., the following information has been taken.

William Stanton Moses was born in 1839. His father was the Headmaster of the Grammar School of Donnington in Lincolnshire, and the family had been settled in that county for some time; in spite of the name there is no reason to suppose that the stock was Semitic; he thought that "Moses" had been originally "Mostyn." He was



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educated at Bedford Grammar School and Oxford University (Exeter College). At Oxford his course was interrupted by illness; he was obliged to travel on the Continent for the sake of his health, and spent some time in a monastery on Mount Athos. On his return to England he took the degree of M.A. at Oxford and entered the Church, being ordained by Bishop Wilberforce. He began his ministry in the Isle of Man and did very good work as a clergyman. There he made the acquaintance of Dr. and Mrs. Speer. In 1870 ill-health obliged him to give up parish work, and he accepted the post of tutor to Dr. Speer's son, the late Mr. Charlton T. Speer. From 1871 till 1889 he was a master at University College School, London. He suffered much from ill-health during the closing years of his life and died in 1892 at Bedford, where his mother was then residing. He seems to have got through a great deal of work in addition to his ordinary duties; he wrote for *Punch*, the *Saturday Review* and other journals when he was in the Isle of Man: he contributed many articles to *Human Nature* and other psychical publications when he was at University College School, generally writing as "M.A. Oxon."

Spiritualism had at first no attractions for him; he regarded the phenomena as produced by fraud. He was persuaded, however, by Mrs. Speer, who had been much impressed by a book she had read, to consider the question seriously. At séances with various mediums he had some mystifying experiences; soon he showed signs of having mediumistic powers himself and, after sitting with Dr. and Mrs. Speer, developed quickly for physical phenomena and trance speaking. In 1873 he acquired the power of automatic writing without the necessity of trance then began the series of messages from which extracts have been selected for publication as *Spirit Teachings*. This faculty he exercised regularly till 1877, after which year the communications were rarer till they closed in 1883; at least there is no later record, though occasional com-



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munications were received afterwards. (See, for instance, the reference in page 53 of *Light* for 1884 to a message of that year from B. Coleman.) The table on page 336 of *Proceedings* S.P.R., Vol. IX., shows the various kinds of phenomena obtained by Stainton Moses at séances. Adding to these the automatic writing, clairvoyance, clairsaudience and trance speaking, we get an extraordinary degree of versatility for a single medium. Others may have surpassed him, specializing in particular lines, but none had a wider range of powers so notably exercised. There was never any scandal of suspected trickery and (see Chapter XIII.) there is no reason now to doubt his good faith; the testimony of his friends and the internal evidence of his records are conclusive against any theory of fraud.

The book *Spirit Teachings* contains but a small portion of the automatic script. There are, however, typed copies of the original record, nearly complete, in the library of the London Spiritualist Alliance at 5 Queen Square; they do not include Book No. III., which has been lost, but they do cover the whole of the remaining twenty-three books except for a very few passages which it was thought undesirable to divulge as disclosing the identity of some of the communicating spirits; those passages find places in the present book. The copies are available to be read by members of the Alliance. To the student they are more convincing and interesting than *Spirit Teachings*; they show the communications in the form of a dialogue, consisting mainly of instruction, but interspersed with evidential information and other matter, sometimes as sudden interruptions. The appearance of a conversation between Stainton Moses and one or more other persons is much clearer in the copies than in the edited extracts, artificially connected, which make up the printed book. Moreover, the reader's natural curiosity as to the identity of the teachers is to a great extent satisfied, and of course there is much additional matter of various kinds. Stainton Moses



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had been opposed to the early publication of full personal details and had excluded many from the extracts printed in *Light* during his lifetime. Mrs. Speer had been guided by the same principle in selecting extracts for the same journal after his death. He did, however, contemplate the possibility of subsequent publication, in a later generation, of the portions withheld in the first instance; so much is clear from what he has left on record. After reading the copies I suggested to the officials of the Alliance that the time had now come when the whole story might be told without reserve. I offered to prepare the copies for publication by completing and correcting them to the best of my ability and by adding explanatory notes to elucidate references to séances and topical allusions to contemporary events, and to show the results of my inquiries into the value of the evidential information furnished by some of the communicating Intelligences in support of their claims to identity with historical characters. This plan was approved by the Council of the Alliance, and the original records were placed at my disposal for the preparation of the work. The copies have been corrected, completed and annotated; everything is nearly ready for publication, but unfortunately the state of business in the trade makes the time unsuitable for so large a work. It would be about six times the size of *Spirit Teachings* and under present conditions would be almost unsaleable at cost price. The original plan, therefore, has been postponed and replaced temporarily by the present undertaking, which may prepare the way for its future execution. The most important part of what has hitherto been withheld consists of evidential information relating to the identity claimed by the communicating spirits; this constitutes the bulk of the present book. There is a list of the principal Intelligences with a notice showing the part played by each, the evidence, if any, furnished by him, and an appreciation of his claim. In Chapter XIII. an attempt is



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made to consider all the cases as a whole and to suggest some general conclusions, but as I do not profess to have sufficient knowledge of psychical research to speak with confidence on such a subject, any opinions that I may venture to express are merely tentative. My main task is to make literary inquiries on the material side in order to set forth the facts for the benefit of those who have sufficient experience to adjudicate on them. The confirmed Spiritualist may welcome the collection of evidence bearing on the identity of the "controls" to satisfy himself whether the characters are genuine or false personations. The Psychical Researcher who is not yet ready to admit a spiritistic basis for such communications may, nevertheless, recognize that any light which can be thrown on the work of so remarkable a medium as Stainton Moses is an aid to scientific inquiry into the causes of such phenomena.

It is sometimes said that the subject matter of a message is more important than the source from which it comes, and that we should consider it in the light of our reason without being too curious as to the personality of the author. Such a contention may be pushed too far. In matters of which we can have no experience we have no gauge of probabilities to guide us in the exercise of our reason. The amount of credit that we feel inclined to attach to a statement which cannot be satisfactorily weighed in the balance of analogy, far less verified, must be influenced by our opinion of the truthfulness and knowledge of the person responsible for it. It is, therefore, desirable to examine the source if we are asked to accept an assertion without proof.

It is also said that the contents of *Spirit Teachings* have no claim to originality, but may be read in Unitarian and Spiritualistic literature. If this criticism is well founded, it is not fatal to the claims of the alleged revelation; the subject matter may be true if it is not new, and the point is that the Intelligences who profess to be the authors of the teaching were in their earth lives authorities on some of



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the subjects discussed. If, then, we believe that they were the persons they profess to be, we shall be the more inclined to concede their competence to instruct us. They asserted that a missionary effort to uplift the human race was being made in the spirit realms, which they termed the spheres, and that in pursuance of this endeavour some who on earth had borne high and honoured names had combined together to convey the teaching through a suitable medium, one who had the rarest gifts and whose personality furnished an extraordinary opportunity. Stainton Moses published the message, but he withheld the names of its authors and he had their authority for his reticence. He feared, no doubt, that the use of great names would be received with scorn and would be prejudicial to the acceptance of the teaching. He also must have shrunk from exposing them to ridicule. Public opinion has advanced a little since his day, and people are more inclined to accord a tolerant attention to statements contrary to their experience and views. The time has come when the full story may be told and the scheme completed. Whatever interpretation may be placed on the drama, so great is our ignorance of spiritual things that it would be rash to deny the possibility of the teachings having come from the alleged source, though the degree of credence accorded or withheld will vary with each reader.

This book is written principally for students who are willing to devote time and trouble to research. It contains all the important evidential matter which has not yet been published, but does not repeat what has already appeared in print and is still readily accessible. It is a continuation of Stainton Moses' works, *Spirit Teachings* and *Spirit Identity*, and of F. W. H. Myers' articles in Vols. IX. and XI. (Parts XXV. and XXVII.) of the S.P.R. *Proceedings*. References are given to the appropriate pages of those publications, but their contents are not copied, though where the context seems to require it a very short summary of the passage is given.

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When the printing of the whole body of automatic writing was contemplated, a summary showing the subject and date of every communication was prepared for the book as a table of contents. This summary is incorporated in the present work, with marginal references to the places where those portions may be found that have already been printed. The reader who has access to old numbers of *Light* will find many extracts there.

Frequent references have been made to the following works in the editions specified.

*Spirit Teachings*, "M.A. Oxon.," Memorial Edition, London, 1904, Reprint.

*Spirit Identity*, "M.A. Oxon.," London, 1908, Reprint.

*Proceedings S.P.R.*, Vols. IX. and XI. (Parts XXV. and XXVII.), viz., the articles II. and III., written by F. W. H. Myers, on "The Experiences of W. Stainton Moses."

*Encyclopædia Britannica*, Edition XI.

*The Dictionary of National Biography*, Leslie Stephen and Sidney Lee, London, 1885, *et seq.*

*Dictionary of Music and Musicians*, Sir George Grove, London, 1890.

*Dictionary of the Bible*, W. Smith, LL.D., London, 1863.

*Human Personality*, F. W. H. Myers, London, 1915.

*Studies in Psychical Research*, F. Podmore, London, 1897.

*Modern Spiritualism*, F. Podmore, London, 1902.

*Old Diary Leaves*, First Series, Colonel H. S. Olcott, Madras, 1895.

The unpublished Séance Records are the manuscript records of séances compiled by Stainton Moses. The Retrospects for 1872 and 1873 are two private manuscript books written by him at the instance of "Imperator" to trace the growth of his development and knowledge. The Séance Records and Retrospects are in the keeping of the London Spiritualist Alliance.

The phrase "Biblical Spirits" signifies the spirits of men who figure in the Bible.



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In the quotation of dialogues the letters S.M. are used to denote the part taken by Stainton Moses in his supraliminal self.

The illustrations have been made by photography from tracings of certain figures and words in the manuscript books of Stainton Moses' automatic writing kept in the library of the London Spiritualist Alliance. The number of the Book and the page number have been quoted in every case to show where the original is to be found. The same Books are frequently mentioned in the text, but there the date of the communication is quoted, instead of the number of the page, to facilitate search for the passage in the typed copy which also is in the same library, and which has pages numbered differently from the manuscript.

Following the example of Stainton Moses, as stated in page 9 of his Retrospect for 1873, I have, for the sake of brevity, frequently referred to a spirit or phenomenon as being all that it professed to be, instead of using the word "alleged" or a phrase denoting the same idea. It must not be supposed that by mentioning it in this form I necessarily accept it at face value.

Finally, I may quote from page 5 of the same Retrospect Stainton Moses' words, which are applicable to my own work: "Nothing that seems material to the subject will be designedly left out either because it does not square with a theory or because it savours too strongly of the marvellous."

## SOME TECHNICAL TERMS USED IN PSYCHICAL RESEARCH

THE following explanations are not intended to express accurate definitions, but merely to indicate the meaning sufficiently to enable a reader unfamiliar with psychical literature to understand the text.

**Akashic Record.** A Theosophical term postulating the existence of an etheric record of everything that has ever happened, which record is available to persons with the proper psychic qualifications.

**Apport.** The name given to an object which is brought from a distance, or materialized by mediumistic power, without the visible physical agency of the medium.

**Astral.** A Theosophical term for the next state of being beyond the physical plane. The soul first goes there after passing from earth life.

**Automatic Writing or Drawing.** Writing or Drawing executed by the medium's hand under spirit guidance.

**"Control."** A spirit who controls the physical organism of a medium in order to express his own thoughts or to give a message for another spirit.

**Direct Voice.** Vocal sounds produced by spirit agency without the volition of the medium and without the perceptible use of his physical organism. A cone of paper or aluminium is used to facilitate the materialization of the voice.

**Direct Writing.** Writing produced by spirit agency without the visible use of the medium's physical organism.



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**Elemental, Elementary.** Spirits lower than angels who have not been incarnated in human bodies.

**Materialization.** The formation by spirit agency of a physical organism or physical phenomena, such as sounds and light.

**Occult.** Magic.

**Rapport.** A mystical connection between two persons.

**"Sensitive."** Another term for a medium or person who has developed unusual psychic powers.

**S.P.R. *Proceedings.*** Periodical publications of the Society for Psychical Research.

**Spirit Photography.** Photography with spirit agency resulting in the appearance on the plate of a figure not exposed visibly to the camera.

**Stigma, Stigmatic Mark.** A wound, scar or similar mark impressed on the flesh by spirit agency.

**Subliminal Self, Organism, Mind, etc.** That part of the personality which is normally beneath the threshold separating consciousness from unconsciousness and which is in touch with a reservoir of psychical energy and is amenable to spirit agency.

**Supraliminal.** The opposite of **Subliminal**, *q.v.*, that part of the personality which is above the threshold.

**Trance Speaking.** Speaking by a medium under "control," *q.v.*, in trance.

NOTE:—For the sake of brevity the term "spirit agency" has been used above in place of "what purports to be spirit agency." (See pages 8, 193 Note.) A similar remark applies to "spirit guidance."



## CHAPTER I

### THE RELATIONS BETWEEN STANTON MOSES AND THE BAND

**A**N organized band of forty-nine spirits was said to be in charge of Stainton Moses, divided into sections to deal with the different subjects of instruction. There were occasional changes in it, and the duties of individual members varied from time to time; no complete list of these spirits was ever given, but the names that were mentioned show that many countries and ages were represented, ranging from Eastern philosophers and Biblical characters to friends and relations contemporary with the members of the circle. The object of the Band was to impart to Stainton Moses for publication to the world a new revelation of divine truth, a development of the teaching of Jesus, for the reception of which mankind was ready. Stainton Moses had been selected as a suitable medium and brought into contact with appropriate persons as members of the circle. It was to convince them of the truth of the teachings that physical phenomena were exhibited at the séances.

Imperator, the head of the Band, alleged on several occasions that they had influenced the medium's career during the whole of his life. The following extracts from the communications of October 25th, 26th and 27th, 1873, in Book VIII. show how this guidance was exercised.

“Retrospect is the present business: and will be until, in due course, you have gathered up what has been given and are prepared to advance. We shall decide for you what may

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be given of Divine Truth. Your judgment in such matters must perforce be guided by us. This is inevitable, and operates when you little think. It has operated in your case throughout your earth life, and will continue to operate even though you may defeat our endeavours by rejecting the full measure of our desires toward you. That will but shew that you are unfit for the higher progress which was destined for you. It will not, as you may see, demonstrate our weakness but your unfitness. Consider the past, and view from your present standpoint of knowledge the days of old. Trained in early years within the rigid confines of the narrowest orthodoxy, you imbibed at first views of God and of His dealings which you early learned to shun. It was our guidance that led you to believe and to trust your God as a Father rather than to dread Him as an Almighty Avenger. We led you step by step to mistrust a Theology which converted God into a Monster, peopled a fancied Hell with victims, and exalted a favoured few for no deserts of theirs to a fabled Heaven of dreary idleness. We led you to frame for yourself juster notions of that organized society which under the name of the Christian Church has been for good and ill alike the channel of Divine Grace to a large section of mankind. Casting aside sympathy with those who would cut off all from Divine sympathy save themselves, the while with unctuous persistence they proclaimed themselves the favourites of the God whom they had imaged, you turned, still under our guidance, to make a more intimate acquaintance with that body of theological thought which within the bounds of the Church of God to which you were joined, was the reverse of that in which you had been brought up. You studied deep and long the records of patristic lore, the works of those who reflected as in a mirror the lineaments of primitive theology ere the defacing touch of time had blurred the outline that was once so pure and chaste in its severe simplicity. You read and imbibed the spirit of reverence and ceremonious respect which was absent from the theology of your youth. God became to you a Mighty Monarch, Potent Ruler, Puissant King, instead of the petty, jealous despot, contemptible in weakness and horrible in meanness, whom the Teachers of your youth had pictured. He ceased to be contemptible and became an object of awe to be approached with fear, with reverence, with the ceremonial of earthly courts, with offerings of incense and ritual of elaborate and gorgeous splendour. Aloft on His throne the King of Heaven sat, and to the faithful came in measure according to their faith the favours of their God : while the rest of the world, for no fault of theirs, were deprived of even a crumb of Heaven's bounty. The narrow, dis-



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honouring, debasing view was still upon you : but you had at least gained so much as this. You had exalted God from a Being calculated only to inspire disgust into one who called forth sentiments of reverence and awe. Viewed in respect of your daily life you had gained so much as this. You had ceased to believe in the nauseous doctrine whereby God was made to choose His favourites from those who possessed no other claim to His grace than self-righteousness : and if you still confined your belief in His Love to a few, you did at least recognize in the few a duty to labour and to pray, to strive for the good of others and for their own, instead of resting in Pharisaic ease and dwelling in complacent self-opinionated righteousness. And of the future you were beginning to gain a feeble faint idea. One ray of light from the Sun of Truth dawned on your soul when you learned that the dead as you thought them could be helped by the prayers of the living, and that purgatorial punishment was something more than a theological figment. You learned a fact when you took in that truth. You became a greater power, a truer exponent of Divine truth, when your heart first prompted and your lips syllabled a prayer for a departed soul. The Guardians drew nearer and the Angels rejoiced. It was during this phase of your religious belief that we directed your study to the records of that body of Christian believers who falsely arrogate to themselves the title of the Church of GOD, and call themselves Catholic and Universal. You read their books, you knew their creed, you learned from them much that was real and true : and if you learned naught else at least you unlearned that chilling heartless bigotry which would identify Catholic belief with universal damnation, and would make Rome synonymous with hell. Another ray dawned on your soul when you learned to believe that a Catholic might be saved, and that God might even look with favour on the ignorant prayer to the Virgin which came warm from the heart of the fanatical peasant who had no knowledge but his faith. But indeed you learned more. You learned of Angel ministry, of Saintly intercession, of the power of Prayer. You gathered the good, and under our guidance still, you rejected the cold exclusiveness, the dogmatic shallowness, the hard unyielding changelessness which stereotyped religion and degraded man into a puppet of a Priesthood. You saw, dimly enough, but you saw the evil, and you turned away the gainer for the experience. You were led by us then as ever though you knew it not. God led you by our inspiration. The thoughts you framed, the words you spoke, they were of us and of our God. . . .

“ We are endeavouring to point out to you the steps by



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which we have guided you. We have shewn you how Evangelical exclusiveness gave way to High Church self-righteousness, and how in the study long drawn out of Catholic teachings you were guided to refuse the evil and to choose the good. Your labours in the Isle of Man amongst a poor and ignorant population made you acquainted with that phase of religionism which the ignorant gropers after God frame for themselves in their desire to seek upwards towards the Supreme. Breathing an air heavy with dogmatism and bigotry, precluded by ignorance from a plane of knowledge to which light can penetrate, these benighted peasants cultivate the enthusiasm of their own hearts and picture for themselves a God and a theology which is satisfying for them. The ravings of a fanatical revivalist were at all times little in accord with your sympathies. But you learned at least this truth, that man may have a heart filled with enthusiastic love to God and man albeit the God be a creature to you repulsive, and the outgoings of love to man be ill-regulated and unprofitable. Though you saw it not then, you were learning the lesson which has since been brought home to you; this, namely, that GOD regards with favouring eye the groping efforts of all who yearn after him, and that honesty and sincerity are with Him of more account than faith and creed. You would fain have taught these ignorant ones what you knew to be a more excellent organization for worship: you would have taught them the Creed of the Catholic Church, and have paralyzed their devotions with decorous ritual. You saw not that such teaching was too high for them: that the heart, not the mind, was to be reached: that ceremonious forms were to them the fetters which would hamper and bind: that their rude ravings were but the heart's expression of its needs and aspirations: and that man's ritual may not come between the heart and the God.

"We led you to speak to these poor blind ones that which was profitable for them, and there live in many a heart now words which we have prompted and in uttering which you were the vehicle, unknowingly to yourself, and channel of spirit-teaching.

"But we must not forget that we had previously directed your attention to the writings of philosophic truth. Aristotle and Plato, and Seneca and the Great teachers were familiar, and from them and from one especially who even then was near you, your guide and friend, you learned much of Divine truth, and drank in speculations and unravellings of difficulties which opened in your mind wider and truer views of God and of His dealings with mankind. You learned to know that God spoke to man elsewhere and otherwise than in your



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Bible : elsewhere in that He spoke to Greek and Arab and Egyptian and Hindoo and to all His children. Otherwise, according to their several needs : yet not otherwise than as a Father addresses His children in words of love and pity. You were learning then the correlative truth—correlative to that which we have pointed out, that God accepts the heart and the intent rather than the creed—you were learning, we say, that God has spoken to man in divers ways at divers times in measure as he can bear it. Plato grew into your being, and his words lived again in your mind. Yet you knew not that God's word, whether revealed to Plato or to Jesus, is of equal value. You had still the Christian type strongly before you : and you cast about for the purest form of Christian truth. There was a branch of the Christian Church which was unknown to you ; and to it we directed you. A book which casually—as you thought—reached you, fired your mind with desire to know more of that Eastern Church whose history Stanley wrote and you had just read. We guided your steps and enabled you to penetrate the full depth of that changeless, stereotyped primal church whose boast is true that from the first it has neither grown nor developed : that it remains the transcript of the first age, and has in naught progressed. You saw what were the teachings, the beliefs of those who were the Fathers of the Christian Church. You saw and you turned aside. The mind had outgrown the theology of the first Christian ages. The spirit had soared to a higher plane than that which was satisfied with a stereotyped theology, and could rejoice in the curses of an Athanasian creed. The shock at first was rude, and the recoil sent you to study the speculations of German thought and the writings of your own teachers, Maurice and Robertson, and afterwards of Seely, and Stanley, men heaven-directed and angel-guarded. You read their wonderings, and you found in them food for thought and meditation. We desired to so stir the slumbering fire within and to allow the result of so much reading and experience to eventuate in thought and resolution. You wrote and thought on freer lines. You dared to cast aside that which was irrational, and anthropomorphic. You dared to place reason on the throne which revelation and faith had so long usurped. You thought, as you would say, for yourself. Nay, friend, but we thought for you first, and guided your mind and moulded your conclusions. You were passing through a phase of existence which required anxious tending and we judged it wise to withdraw you in time from the public position of a teacher in a church which no longer represented your intellectual and religious plane of thought. You knew it not : you wished



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it not. It was by agency external, from causes uncontrolled by you, that we withdrew you from a place where your work was done: and prepared you for another phase of your earth-life. The tempering effect of bodily illness has been in all your life an engine of great power with us. We have maintained a wholesome control thereby. We now prepared again to mould your life, and to bring you to a phase of your existence wherein our immediate operations should be revealed, and you should be brought to know what it was that had framed your career, and which in ways seemingly so diverse had planned and arranged your life. You had no hand in much that you were led to do. You did it, so much you knew even then, unwillingly. And now you were to be even more markedly the agent of an unseen power. You were introduced by us to a new phase of life, and to those who, in it, were to be fellow-workers with us. We had long prepared for this. We had arranged that our friends\* should be prepared and brought to a plane of sympathy and knowledge which would enable us to establish affectionate relations and friendly co-operation in our work. Review the past as it concerns the circle through which we have operated: and you will see the truth of what we say. We planned and arranged as we best could manage that instruments selected for their fitness should meet on a plane of sympathy and receive open evidence of spirit power. You were guided by one, to whom we could gain access best, to seek into Spiritualism. You were influenced powerfully. You were all led step by step from report to experience, from hearing to knowledge. When first you were brought within the immediate sphere of spirit influence you were convinced of our operations. From that time till now we have led you on and on. We have testified in your midst with miracles of power. We have taught you directly a Gospel of God far in advance of that which you had before received. We have laboured with zeal and are thankful for what we have been permitted to do. . . ."

S. M.: I desire to ask information regarding the very interesting communication. Has the whole of my life been a preparation for this, as you seem to imply?

RECTOR: It has. We have guided and planned it for no other purpose. We have wished to secure a medium duly prepared. That was not possible except by life-long preparation. The mind must be prepared, and stored with information, and the life must have been such as to fit the progressive mind to be receptive of truth. This can only be by prolonged training.

\* Dr. and Mrs. Speer.



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This is the narrative to which Stainton Moses referred in page 183 of *Spirit Teachings*.

The use of great names may cause suspicion, because spirits have so often failed to support their claims to the exalted personalities they have assumed. This difficulty was felt by Stainton Moses, who, in the course of his argument with Imperator about the truth of the teaching, said, on September 30th, 1873, in Book VII. : "So long as you consider it well that names which the world has agreed to celebrate with honour should return and manifest, I will receive what they say with respect : but the presence of ten thousand of them would not touch the real point." Imperator's comment on this objection the next day in the same book was : "It is to you forsooth a stumbling-block that names which you have exalted should stoop to concern themselves with a divine work under the leadership of Jesus and for the amelioration of man's destiny." (See *Spirit Teachings*, pp. 164, 168.)

In Book XII. on April 9th, 1874, Stainton Moses said : "If you don't want to shock me, keep great names and personal matters out of the question." To this Imperator replied : "We must judge of our method. Great names are necessary for us. We cannot falsify."

The unwarrantable assumption of great names by undeveloped spirits was frequently discussed and condemned by Imperator ; for instance, on November 30th, 1879, in Book XXII. :

"There is much insanity among lower spirits. The assumption of great names respecting which we have before spoken to you, when it is not the work of conscious deceivers, is the product of insanity. The spirit imagines itself to be some great one, fancies how he would act, and so projects his imaginings on the sphere of the Medium's consciousness. Vanity is at the root of that and has caused spiritual disease."

And again on December 30th, 1879, in Book XXIII. :

"History is ransacked for names that the world has honoured, till one would almost think that no vanity can be so monstrous

## The "Controls" of Stainton Moses

as to gulp down the honeyed draught of flattery. But it is home-made and therefore suited to the taste."

Stainton Moses was much exercised as to whether the personalities of the Band were symbolical or real, and on July 18th, 1873, in Book V., was assured by Doctor that "the identity of us all is truly given." On September 29th, 1873, in Book VII., he reiterated his doubts: "I have no fault to find with the teaching. It is the question of identity." Then occurred on September 30th the discussion about great names, to which reference has already been made, and in Book VIII. the assurance about the use of Malachi's name. (See the notice about Imperator in Chapter III. below.) This phase of development is the subject of Sections XX. to XXII. of *Spirit Teachings*, but the communications made in the original script were considerably expanded and edited before being printed; such additions and alterations are noticed in Appendix I. Some effect seems to have been produced on Stainton Moses by Imperator's revelation of the secret guidance to which he (S.M.) had already been subject. (See the earlier portion of this chapter.) But on January 18th, 1874, in Book IX., Imperator complained that he had made less progress towards conviction with him than with the other members of the circle. He summed up the case as follows:

"We are real in power over you: real in the production of objective manifestations: real in the tests and proofs of knowledge which we adduce. We are truthful and accurate in all things. We are the preachers of a Divine Gospel. It is for you to accept the individual responsibility from which none may relieve you of deciding whether, being such as we are, we are deceivers in matters of vital and eternal import. Such a conclusion, in the face of all evidence and fair inference, is one which none could accept save a perverted and unhinged mind: least of all one who knows us as you now do."

An edited version of this discussion has been printed in *Spirit Teachings*, pp. 207-209.



## Stainton Moses and the Band

Further evidence was given from time to time, and on July 1st, 1874, Book XIII., Stainton Moses was assured by Doctor: "In our circle when certain spirits are said to be present they are really so. To say what you would understand in a different sense would be to say what was not true. We are scrupulous to be true."

Again, on August 7th, 1874, Book XIV., Imperator said:

"It is a frequent custom as we have told you for spirits to impress their thoughts without their actual presence. . . . The higher spirits who are little in affinity with your earth seldom come to it. They reach it through more material spirits. It is only in specially constituted circles such as our own that spirits such as we ever communicate directly."

On August 8th, 1874, in Book XIV., the Band urged Stainton Moses to write on spirit-control. In this connection Prudens suggested that he should state that: "All communications given are authenticated to you by accurate details of the earth lives of those who give it: and that such information has been always truthfully given." Stainton Moses seems to have accepted this statement as correct, for his comment is: "A very important point." He also on the same occasion appeared to endorse by his silence Doctor's assertion that "your mind bears no part in them [the communications]."

From this time he was on the whole satisfied with the evidence of identity, though he did sometimes show suspicion and was reproved for want of faith.

In Book XX., on March 28th, 1876, he congratulates himself on having progressed to conviction by depending on his reason and proving all things.

That Stainton Moses did accept the evidence as sufficient proof of identity at the time seems clear from what he said in the Introduction to *Spirit Teachings*, p. 3: "Judged as I should wish to be judged myself, they were what they pretended to be," and from Myers' statements in *Proceedings S.P.R.*, Vol. IX., pp. 257, 258, 293. It is not strange

## The "Controls" of Stainton Moses

that while his extraordinary experiences were of recent occurrence and fresh in his memory he felt confident of this conclusion. That he felt considerable hesitation later appears from what Myers says in *Proceedings S.P.R.*, Vol. XI., p. 105. The relapse was probably due to the influence of the phenomena losing strength with the lapse of time and with the discontinuance of manifestations. It was quite in keeping with his previous changes of mental attitude, and may have been a temporary phase. At the time of his death he was publishing in *Light* a series of records of his séances, a good indication that he still believed in the "controls" being genuine.



## CHAPTER II

### PRINCIPAL MANIFESTING SPIRITS

#### CHARACTERS OF THE BIBLE

Malachias (Imperator).  
Elijah (Preceptor).  
Haggai (The Prophet).  
Daniel (Vates).  
Ezekiel.  
St. John the Baptist (Theophilus).  
St. John the Apostle (Theosophus).  
St. John the Divine (Theologus).

#### PHILOSOPHERS AND SAGES

Solon.  
Plato.  
Aristotle.  
Seneca.  
Athenodorus (Doctor).  
Hippolytus (Rector).  
Plotinus (Prudens).  
Alexander Achillini (Philosophus).  
Algazzali or Ghazali (Mentor).  
Kabbila.  
Chom, Said and Roophal.  
Magus.

## The "Controls" of Stainton Moses

### ENGLISH HISTORICAL CHARACTERS

William Grocyn.

Thomas Linacre (Odorifer).

William Lily.

John Dee.

Elizabeth Barton—The Holy Maid of Kent.

Edward Fairfax.

Earl Rivers.

John Lydgate and his Sister.

Zachary Grey.

Jeffrey (or Geoffrey) of Monmouth and other  
Chroniclers.

Thomas Norton.

### MUSICAL COMPOSERS

James Nares.

The Brothers Lawes.

Benjamin Cooke.

Earl of Mornington.

Thomas Augustus Arne.

John Blow.

Mendelssohn.

Beethoven.

### SPIRITS OF PAST GENERATIONS BUT NEAR MODERN TIMES

Thomas Wilson, Bishop of Sodor and Man.

Arago.

Charlotte Buckworth.

### AMERICAN SPIRITS AND SOME OTHERS

Benjamin Franklin.

Theodore Parker.

W. E. Channing.

Judge Edmonds and Swedenborg.

Robert Dale Owen.

Epes Sargent.

Sergeant Cox.



## Principal Manifesting Spirits

### MODERN MEMBERS OF THE BAND

Bishop Samuel Wilberforce (S. Oxon).  
William Callister.  
Catherine Pauline Stanhope Speer.  
Alice Webb.  
Little Dicky.

### MODERN SPIRITS ADMITTED FOR EVIDENTIAL PURPOSES

Grandmother of Stainton Moses.  
T. J. S.  
Fanny Westoby.  
H. Le Mesurier.  
W. B.  
Blanche Abercromby.  
J. B. Callister.  
F. H. Trollope.  
Mr. and Mrs. S——.  
Relations of Mrs. Speer.  
Cecilia Fielden.  
Miss Green.  
Mr. Rowbotham.  
Miss A. P. Kirkland.  
Dr. Speer.  
Abraham Florentine.  
The Jones Children.  
Rosamira Lancaster.  
The Death Family.  
Henry Spratley.  
Diana Hopton.  
Ann Dalton.  
Mary Hall.  
Emily C——.  
Napoleon III.  
President Garfield.  
Steam-roller Suicide.  
Samuel Arrowsmith.

## The "Controls" of Stainton Moses

There is a notice about every spirit in this list in the chapter assigned to the group to which the spirit belongs. The appropriate chapter will be found by reference to the "Contents." There is also an entry for every spirit in the alphabetical index at the end of the book, and if a facsimile of the spirit's handwriting has been reproduced in Appendix III. the entry shows the appropriate page of the appendix.



## CHAPTER III

### CHARACTERS OF THE BIBLE

#### MALACHIAS (IMPERATOR)

**I**MPERATOR, the leader of the band of spirits, often mentioned as "The Chief," announced his advent at séances held in the summer of 1872. (See Proceedings S.P.R., Vol. IX., p. 284.) On September 19th, 1872, he signed as Imperator (p. 285 *id.*); on December 3rd he declared that he had been incarnated on earth, and on December 12th he was seen clairvoyantly by Stainton Moses. It was not till July 6th, 1873, that in Book IV. he disclosed his earthly personality, yielding to pressure on the part of Stainton Moses, who demurred to accepting teachings proceeding from a source which might have no individuality but merely be part of himself.

"You ask me to tell you of my personality. Know then, that I was incarnated upon your earth in those terrible days of desolation which succeeded the return of God's people from the land of Persia under Nehemiah: days when the priests were corrupt and corrupted their people, when the service of God was neglected and profaned; and when the people were fast losing all direct consciousness of the presence of God's messenger with them. In those days I lived and spake with human utterance the prophetic message, even as now I convey through you a fuller and clearer knowledge of the same God whom I then revealed. When Nehemiah stood forth to guide the people and to bring them back to God, I, Malachias, the Angel of Jehovah, the Messenger of God as I was called, stood by his side and prophesied of God's judgments. Ye have some of the utterances which fell from me in the sacred records which

## The "Controls" of Stainton Moses

you so prize. Many were not preserved, but there ye can read how Malachi spoke of God, how he received the questions of the sceptic, and how he answered them even as Emperor, the leader of the new movement—new, yet so old, so perpetual, so unceasing—has answered you, מלאכי Malachias "the Messenger of Jehovah," "the Angel of the Lord," who spoke in the days of Nehemiah; προφήτης the prophet who inspired William Grocyn: Emperor Servus Dei who speaks to you, it is I, the same individuality, the same spirit. It has ever been my mission to do what I am now doing. Inspired and guided in my earth life by that sublime intelligence who on your earth was known as Elijah I spoke of God, as I have been speaking since. He, Elijah, influences me still though he has passed far beyond my ken. His blessed influence inspires me and of his fulness I pour out blessings on men even now. Friend, we have reluctantly granted your earnest wish to be informed of our earth identity. We did not purpose so to do: but we have deemed it wiser to grant a request so earnestly made. We do not add to our claims on your belief by so doing. Rather perhaps you will reject our words the more that they claim to come from such a source. But not permanently. You will gradually grow to know that God does use similar, or the same, messengers for similar work. That high intelligence of whom I spoke has been the motive power in every first revelation of the Most High: and I, in humbler sort, am working ever for the same end. One thing we charge you that save to those intimately associated with you you speak not of our identity save by our express permission. See that you fail not to obey this command. We may claim that at your hands.

"We leave you now with our blessing. We shall not cease to be nigh and to minister to you.

IMPERATOR S D  
RECTOR  
PRUDENS  
PHILOSOPHUS  
DOCTOR."

NOTE.—The Hebrew characters in the text and the name Malachias are to be found in the article on Malachi in Smith's *Dictionary of the Bible*.

The next day the following dialogue occurred between Emperor and Stainton Moses:

IMPERATOR: Friend, I have come to watch over you and to mark the effect of the information which was given you



## Characters of the Bible

at your earnest request. We charge you that you do not mention it to the wonder seekers. You will now see how intimately I have always been associated with that work typified by the Cross. You will understand how I have spoken to you : and though the name which I bore on earth can add nought to the validity of what I tell you, still it may satisfy you that you have not to deal with a merely impersonal spirit. For our teaching it stands or falls by no name, but must be accepted or rejected according as it meets or fails to meet the wants of the individual spirit. This, as we have told you, is the measure of all revelation. We do not now seek to add to what we have already said. We prefer rather to leave you to ponder over what you have heard : and from time to time we shall supplement in such way as may be necessary.

S. M. : I am greatly obliged to you. I am personally thankful to know definitely who you claim to be and I feel more impressed than ever with the responsibility of accepting or rejecting what comes from so high a source. I must ask for time and I shall tax you with some questions as they occur to me.

Stainton Moses was not convinced of Emperor's identity and considered his teaching subversive of Christianity. On July 14th (Book V.) he asked him to furnish proof of his identity through some other medium. That course Emperor declined to take as likely to prove a failure. For this argument, which continued for a long time, see *Spirit Teachings*, pp. 134 *et seq.* On October 24th, 1873 (Book VIII.), Emperor, on being asked if the statement about his identity was real or symbolical, declared that it was real and that certain information received by Stainton Moses from a medium assigning another name to him was wrong. Later in the same book he made fragmentary statements about his work on earth which do not appear, at least in this form, in the version printed in *Spirit Teachings*, pp. 184 *et seq.* On November 2nd, 1873 :

"He [Elijah] too reappeared on earth in the days when I, Malachias, wrought the work of God on earth. . . . I stood beside the Reformer [Nehemiah] of that age and seconded his work. And when I passed to my work in spirit the power of spirit teaching faded and was withdrawn. . . . I reappeared again as the guide of John Baptist."



## The "Controls" of Stainton Moses

On November 5th, 1873 :

"The Voice of the wild prophet who cried in the wilderness of Judæa was inspired by the voice of him not less wild and weird whose favoured home was the desert of Carmel, and his place of communion the mountain top. Elijah reappeared in John. I, too, who had stood side by side with Israel's last reformer, I, even I inspired the utterances of him who, himself a stern and ruthless critic, was the Forerunner of the Man whose mission was pre-eminently one of social reform. John Baptist, the Desert Preacher, was also John the Reformer, and through him came unsullied the inspired promptings of one to whom progressive reform had been dear in earth life. None ever inspired a nobler medium. Isolated from the world, instinct with genius, fire and enthusiasm, fettered by no conventionalism, simple and pure in his habits of life, with mind bent with all the energy of which man could boast on the great purpose to which his life was dedicated, he was a mighty engine in the hands of his guides."

In this book (VIII.) he also gave some information about the compilation of the Bible. (See pp. 188, 189 of *Spirit Teachings*.) In Book IX. (November 10th, 1873) he returned to the same subject and gave particulars of his own share in it. (See *Spirit Teachings*, p. 203, where "Malachi" has been substituted for "I.") The following portion of the original, omitted from *Spirit Teachings*, is worth quoting :

"We then, Malachias and Haggai did arrange and add those prophetic books which were left unarranged by Ezra and Daniel who assisted Haggai in the previous compilation. We did but select such of the utterances of the preachers who spoke as moved by spirit agency as might be serviceable. We dreamed not that they would be judged to be of universal application or to contain predictions to be fulfilled in after ages. . . . The final arrangement was made by my hand. I did not interfere with the arrangement made by Ezra and his scribes. Nor did I alter aught of what Haggai and Daniel had written. Nor did I do other than to select prophetic words, which remember, friend, are in no sense predictive."

On the same date he referred to his presence with Daniel on the occasion of the vision on the Banks of the Hiddekel.



## Characters of the Bible

(See *Spirit Teachings*, pp. 203, 204.) These statements have been tested by reference to the Bible, Smith's *Dictionary of the Bible* and the *Encyclopædia Britannica*. No important discrepancy has been found relating to any proved fact, but of course several of the points are subjects of contention. In the original the names of Ezra's scribes (Elnathan and Joiarib) are mentioned; they have been verified by reference to Ezra, ch. viii., verse 16.

In this connection a puzzling passage occurs in Book XIX. (February 27th, 1876) :

S. M. : I want to ask as to II. Esdras. Is it a reliable document ?

IMPERATOR : Yes. It is the work of Ezra, and records his views as truthfully as does the book inserted in your Bible. We have told you before that the books called by you sacred and inspired differ in no way from many others which have been rejected or lost.

S. M. : In that book the writer distinctly states that he compiled the book of Moses.

IMPERATOR : We have told you of this. What you read there does but corroborate our testimony. We are glad that you should find proof of our correctness.

S. M. : I never doubted it : but it is curious corroboration : and quite new, so far as I know.

IMPERATOR : Not new. It is familiar to many. Cease.

NOTE.—RECTOR wrote for IMPERATOR as usual.

This dialogue refers to the Apocryphal Book Esdras II., which, according to the current opinion among scholars, was not written by Ezra but by some unknown person at a time near the beginning of the Christian era. If this modern view is correct it is hard to reconcile Imperator's mistake with his claim to have had an important part in the compilation of the scriptures. Of course the error may be due to the subliminal mind of Stainton Moses ; though his question indicates that he was aware of the dispute about the authorship, and the reply (especially the concluding sentence) has a distinct appearance of coming from an external source. There is, however, another

## The "Controls" of Stainton Moses

explanation which deserves to be considered. In Smith's *Dictionary of the Bible*, Esdras II. is said to have been mentioned with respect by Irenæus. Now he was Rector's teacher on earth (see p. 52 below), and his influence still persisted, for on May 30th, in Book II., Doctor said that his aid would be enlisted by Rector in the instruction of Stainton Moses. Is it not possible that Rector when writing for Imperator reverted to the opinion, which he had imbibed from Irenæus, and coloured the communication? He may have done so unconsciously, or his views may have influenced Imperator. It is also of course possible that the writer of Esdras II. may have been a medium, long subsequent to but inspired by Ezra, who was therefore regarded as the real author.

Manifesting spirits produced by the Band to convince Stainton Moses supported Imperator's claim to have been Malachi, viz., Dr. Eves at the séance of January 4th, 1874, and Bishop Wilson of Sodor and Man on January 25th, 1874. Others declared that he was a high spirit and had helped them to manifest.

The prevailing opinion among Hebrew scholars appears to be that the word Malachi, which means "my messenger," is not a proper name, but the name assigned to the prophecies by the editor. There has, however, been support for the theory that the author was named Malachias. (See the article on that name in Smith's *Dictionary of the Bible*.) The important question is whether Imperator was the author, not what his original name was on earth. If he did write the prophecies, as he alleged, he may have assumed this name even if he had borne another. It may have been a second name like "Simon called Peter," or it may have been adopted in accordance with the symbolical usage of the spheres, and it would be intelligible to Stainton Moses.

The high position assigned by Imperator to Elijah is on a par with the respectful references to Elijah in the



## Characters of the Bible

Book of Malachi ; but of course it may be argued that if Stainton Moses' subliminal mind was responsible for the impersonation it drew on his normal knowledge of the scriptures for this point of resemblance.

As nothing certain is known of the author's personality, and his writings may be the fruit of spirit-control, there is practically no material for a comparison between him and Imperator. There is, however, one point of similarity which may be noticed. To judge from the outbursts of denunciation in his prophecies the author must have been a vehement man with a fierce temper. Imperator occasionally showed more heat and impatience in his arguments with Stainton Moses than would be expected from an exalted spirit. At the séance of December 16th, 1872 (see S.P.R. *Proceedings*, Vol. IX., pp. 293, 294), he showed great irritation and knocked so loud that he was requested to moderate his violence. It may be that renewal of associations with the earth through a temperament like Stainton Moses' sometimes caused reaction and revived old feelings. Ordinarily his words and manner were unexceptionable. Mrs. Speer refers to the deep impression produced upon the circle by the "power and dignity of Imperator's influence and personality." (*Proceedings* S.P.R., Vol. XI., p. 63.) The records show him to have been intensely earnest, virile, devout, conscientious, careful and thorough. He was absorbed in his mission, had a very strong sense of duty and little or none of humour.

It is difficult to understand why a figure of no greater prominence than Malachi was placed at the head of the movement while persons of greater importance as judged by mundane standards occupied subordinate positions. If the situation was not real, but a drama constructed by Stainton Moses' subliminal mind, the choice is hard to explain otherwise than as the fruit of irresponsible fancy. If the situation was real Imperator's position may perhaps have been due to his extraordinary power of will which



## The "Controls" of Stainton Moses

enabled him to blend together the influences of personalities more spiritual than his own and to maintain the *rapport*. He does appear to have been in charge of the medium and to have taken very seriously the responsibility of keeping him free from contamination, but the signatures at the end of the communications show that often the teaching proceeded jointly from him and other spirits. Plato was declared to have inspired the prayer of September 14th, 1873, in Book VI., and great importance was attached by Imperator to a control on the part of Theophilus (see page 41 below). On various occasions he was ready to give place to some other spirit as more competent to deal with the subject of discussion.

In *Proceedings S.P.R.*, Vol. XI., p. 107, Myers implies that though there is no proof of identity with Malachi (such points are unprovable, p. 109 *id.*), Imperator's communications are not out of harmony with his alleged personality and his main object the development of Stainton Moses' soul.

At a later stage of his development Stainton Moses got into touch with Madame Blavatsky, who hinted that Imperator was connected with "the Lodge." On 24th December, 1876, in Book XXI., Stainton Moses questioned Imperator on this point. The reply was: ". . . She does not know or speak with us: though she has the power of ascertaining facts concerning us. . . . We are what we have revealed ourselves to you: no other: and our name and presence could not be taken by any other. . . ."

In 1881 a story was started from a theosophical source that Imperator was a living man, a "Brother," and that his dealings with Stainton Moses had been perfectly known to Madame Blavatsky. Stainton Moses consulted Imperator, who replied on November 6th, 1881 (Book XXIV.):

"It is not necessary to say more than that the whole story is false from beginning to end. We know nothing of any Brothers, tho' there may be men who so style themselves. . . ."



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Imperator's attitude towards the Occult is discussed in Chapter XIII.

Stainton Moses frequently saw Imperator clairvoyantly. The following passage is taken from Book VI. and is part of a description of a vision of worship in the spheres on August 27th, 1873.

"As I stood wondering at the beauty of everything that met my eye, a door opened and a Figure advanced towards me. It was Imperator as I have before seen him. On his head was the Diadem with seven points, each point tipped by a star of dazzling radiance, and each of different colour. The face was earnest, benevolent, and noble in expression. It was not aged as I should have expected, but wore an aspect of devotion and determination mingled with gentleness and dignity. The whole air and mien was most dignified and commanding. The figure was draped in a long flowing robe of brilliant white. I cannot better describe the appearance than by saying that it seemed to be composed of dew drops lit up by the morning sun. The whole effect was so dazzling that I could not look steadfastly at it. It reminded me at once of the description of the Transfiguration, and of the angels who stood at the sepulchre in shining raiment. I instinctively bowed my head, and a voice soft and earnest with a strange melancholy cadence fell on my ear. 'Come and you shall see your friends: and we will try to touch the heart of disbelief.' He held out his hand and I noticed that it was jewelled and seemed to shine as with an inner phosphorescent light."

On January 4th, 1880 (Book XXIII.), Stainton Moses again describes Imperator as seen in another vision: "His clear-cut, refined and spiritualized countenance, and slight but active figure. He has become far more spiritual in form and face of late, and his air is that of one more and more removed from earth." On October 27th, 1881 (Book XXIV.), he notes that Imperator seems to develop in majesty and grandeur.

The portrait of Imperator which forms the frontispiece of the present book has been reproduced from a photograph in the possession of the late Mr. Charlton T. Speer by his kind permission. The original must have been a sketch

## The "Controls" of Stainton Moses

made by Stainton Moses as an automatic drawing; it is probably that mentioned on March 3rd, 1875, in Book XV. The spirit who controlled his hand for the purpose left the Band and his name was not disclosed.

Imperator's communications were not written by himself, but by Rector. They were signed by or for him, "Imperator S:D:" or "I:S:D:" The letters S:D: are for Servus Dei. A Latin cross was prefixed to the signature till page 11 of Book XXII., when it was replaced by a crown. A curious drawing in that book (see Plate I.) appears to

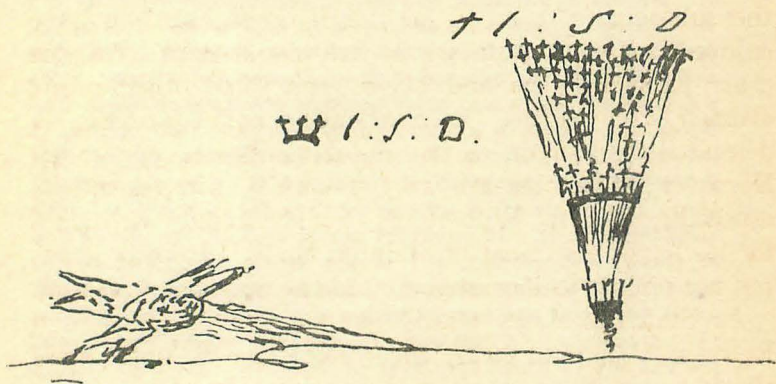


PLATE I.  
From Book XXII., p. 33.

embody a symbolical reference to the change. Imperator "never attempted writing" (see page 4 of the Introduction to *Spirit Teachings*), though his first communication (on May 11th, 1873, in Book I.) ostensibly was written by him.

Other mediums with whom Stainton Moses sat, e.g., Butland (*Proceedings S.P.R.*, Vol. IX., p. 298), showed respect to Imperator as a high spirit. The members of the Band also assigned to him an important position in the missionary movement said to have been organized in the spheres. He himself said on January 6th, 1878 (Book XXII.), when asked whether he acted with "the Brothers": "I do not act directly with any, but am one who directs



## Characters of the Bible

many." Nevertheless, he was modest about his own powers and knowledge and showed no sign of any attempt to magnify his own importance.

There are frequent references to his control and direction of the action of the Band, to the necessity of consulting him and to his delegation of powers in his absence. On August 13th and 14th, 1874, in Book XV., he was said to have put restrictions on the quantity of power to be used for phenomena at séances because too much had been used when he was away. On November 23rd, 1874, Book XV., the subordinate members of the Band are said to have enjoyed more freedom owing to his absence. On the other hand Prudens and Magus and some other spirits claimed to exercise independent powers (presumably delegated by him) in certain departments, see pp. 76-79. Moreover, on October 4th, 1873, Book VII., some members, especially Bishop Wilberforce, remonstrated with him for his harsh treatment of Stainton Moses. He was strict, but not unduly jealous of power, and he was open to reason.

As Stainton Moses stated on page 74 of his second Retrospect (unpublished), the whole tone of Emperor's thought was different from his own. Elsewhere (*Spirit Teachings*, pp. 286, 287) he has admitted, and the internal evidence of his writings shows, that his own mind was inaccurate in matters of detail. On the other hand, Emperor was scrupulously exact: "I never speak with positive assertion save of that which I know." (Book VI., August 17th, 1873.)

### ELIJAH (PRECEPTOR)

Elijah, to whom Emperor frequently referred as his "Great Master," was said to have been directing the movement in the background under the leadership of Jesus. (See extract from Book VI. copied below.) He was seen clairvoyantly and in a vision (Book XXIII., January 4th, 1880) by Stainton Moses, was said by Emperor to give advice



## The "Controls" of Stainton Moses

occasionally, and on May 27th, 1876, in Book XX., signed a communication under the name of "Preceptor," giving his blessing also. In the vision he "presented a most commanding appearance, and gave one the idea of indomitable power. His stature was commanding, and his frame of massive build, the head specially large and striking. The features were bold and pronounced, and the face was one of rugged power, vigour and determination."

His earth life is noticed in Book VIII.—November 2nd, 3rd, 4th, 1873—a much edited version of which has been printed in Section XXIII. of *Spirit Teachings*. He is credited with very high mediumistic powers, and was regarded as a link between Moses and Malachi in the chain of spirit influence which extended from Melchizedek to Jesus. His translation to heaven in a chariot of fire is said to be a legend in harmony with the ignorance of the age.

His association with Malachi as that prophet's spirit-guide has been mentioned on page 26. In Book VI., on August 29th, 1873, Imperator returned to the subject :

"We have already said that two great spirits have been intimately associated with every such movement as this. Moses and Elijah. My immediate inspiration has been derived from my great master Elijah. He it is who has ever inspired in me whatever of great and noble I have imagined. He it was who animated me when I trod your earth, and he it is who through me influences you. But he and we all act in direct subordination to that exalted spirit whom men call Jesus."

On October 4th, 1873, Book VII., he was represented by Imperator as having urged him to furnish further evidence for the satisfaction of Stainton Moses.

He manifested at the séance of February 24th, 1878. (*Light* of August 5th, 1893.)

### HAGGAI (THE PROPHET)

There was a scraping sound at the séance of December 31st, 1873, and the name "Haggai" was rapped out ;



## Characters of the Bible

the next day the same name was written under the table with Rector's name at a séance. On January 7th, 1874, Haggai showed a light, in the form of a stick two or three inches long, and tried unsuccessfully to control Stainton Moses. On January 9th and 11th the light was shown again moving about rapidly ; he was said to have been instructed in the use of it by Mentor. On the 11th he was also seen clairvoyantly by Stainton Moses. On the 14th, in Book IX., an unknown spirit made a rough drawing of a cross and wrote under it : " Hail ! a word of fatherly greeting," signing under it the letter " H " with a rough star. (See Plate II., p. 39.) Stainton Moses made the following note under the signature :

" The writing was quite different from that which is usually written. The hand moved about in a fidgetty way, and the star was elaborately drawn and corrected."

Prudens, who was in charge at the time, then wrote :

" The old man is unable to write though he wishes much to communicate."

On January 17th there were again curious drawings and writing like drawing. Stainton Moses asked who did it, saying that it was quite different from the usual control ; his hand shook and the whole arm seemed to quiver. The reply was : " It is new as yet.—[Drawing of a star] Prophet."

Asked who he was, the spirit replied : " H. know me as the Prophet." Then to show his skill he wrote a few words with great rapidity, and having exhausted his power gave place to Prudens.

Haggai, who was a contemporary of Malachi, was designated in his lifetime as " The Prophet." (See article on Book of Ezra in Smith's *Dictionary of the Bible*.) On January 18th, Book IX., Imperator, in explaining the future course of instruction, said :

" I have specially secured the presence and powerful assistance of two who lived with me on earth and who, in conjunction

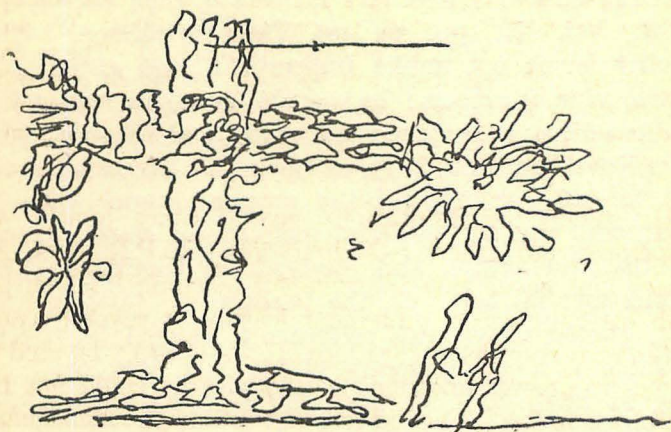
## The "Controls" of Stainton Moses

with me, will now labour in the work which is laid upon me. Neither will be alone, nor will the communications made be referable to any one specially unless it be so stated : but all together will labour to give you true views of God and of the revelation of Him which you have in the Bible. We do not desire that great names be bandied to and fro. The teachings on the Old Testament will be given by myself and will be signed by me or by Propheta [*sic*] and Vates. These are the names which the intelligences who aid me will assume in the communing with you."

He signed communications several times jointly with Imperator and others (see *Proceedings S.P.R.*, Vol. XI., p. 41), but never gave independent teaching. His display with his light was a prominent feature at several séances in the early months of 1874 (see pp. 36-43 *id.*) ; he used the flashes to answer questions ; otherwise he could not help with phenomena, as he did not understand the management of the power. He was seen clairvoyantly on several occasions, and his appearance is described on page 36 *id.* : "The face of an old man with a long beard and moustache, deep-set eyes and a large massive brow ;" he wore a coronet with a bright star in it. Two photographs of him were obtained at Hudson's (Séance Book No. 5, January 8th, 1875). On pp. 36, 37 of *S.P.R.*, Vol. XI., is an account of a vision in which Stainton Moses visited the second sphere in his charge and saw "Grandmother Stainton." This was the only occasion on which he was charged with important work. His performances at séances and his feats with the pen are almost suggestive of frivolity, hardly in keeping with his appearance or with his traditional manner as shown in his writing in the scriptures. He did, however, give an appropriate address when controlling Stainton Moses early in January, 1875. (*Light* of April 15th, 1893.)



Characters of the Bible



Hail a word  
of fatherly  
greeting

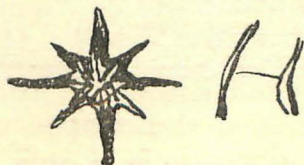


PLATE II.  
From Book IX., p. 78.

## The "Controls" of Stainton Moses

### DANIEL (VATES—THE SEER)

At the séances of February 11th-14th, 1874 (*Proceedings S.P.R.*, Vol. XI., pp. 39, 40), Vates manifested with a peculiar knock not unlike Imperator's, and attempted a control without success; he was also seen clairvoyantly by Stainton Moses in the guise of a young and beautiful spirit.

On November 10th, 1873, in Book IX., Imperator stated that he had accompanied the prophet Daniel when the latter, who was a "powerful recipient of spirit agency," saw his great vision and received his commission from Gabriel and Michael. In the passage of January 18th, 1874, quoted above with reference to Haggai, he referred to Vates as a contemporary of his own. On April 9th, 1874, in Book XII., he said that Gabriel, "as we have already said, was the bearer to Vates of his commission during his earth life." From these passages it is clear that Vates was the prophet Daniel. Like Haggai, he did no independent work, but signed communications ("Vates," in thick writing) with Imperator and others.

The record of a séance printed on page 237 of *Light* for 1893 shows that on March 4th, 1875, Vates wished to control Stainton Moses, but was not allowed by Imperator, who asserted his authority in the interest of the medium's health.

In March, 1875 (see Book XV.), two portraits of Vates were drawn automatically by Stainton Moses, under the guidance of Doctor and Kabbila. One of these may have been preserved, but cannot be identified with certainty.

### EZEKIEL

On April 11th, 1875, in Book XVI., Stainton Moses asked whose portrait was a head automatically drawn by him. He was told that it represented "The Son of Man," the name by which Ezekiel was styled in the Bible. The message was written in straggling printed characters and



## Characters of the Bible

signed with an "E." Ezekiel made no communications independently, but signed some jointly with other spirits.

### ST. JOHN THE BAPTIST (THEOPHILUS)

On November 5th, 1873 (Book VIII.) (see page 27 above in the notice concerning Imperator), it was said that in his earth life John the Baptist was a medium under the control of Imperator. At the end of that message a promise was made to Stainton Moses that he should have communication with John. This promise was repeated in the message of January 18th, 1874 (Book IX.), part of which has already been quoted with reference to Haggai. The quotation is continued :

"Rector, in dealing with the later revelations, will be assisted by three spirits who know and can teach you aright. They lived near to the time when Jesus taught and knew and learned His pure and elevated teaching. From the highest spheres of knowledge these three will come to continue the work of teaching souls. Theophilus, Theologus and Theosophus will they name themselves."

At the séance of January 26th, 1874 (the account in the S.P.R. *Proceedings*, Vol. XI., p. 37, has been expurgated), Theophilus manifested with a sound like the roll of a drum and was said by Imperator to have been John the Baptist. He was seen clairvoyantly by Stainton Moses, wearing a crown with a cross in the centre.

He controlled Stainton Moses (Book XV., February 1st, 1875) just after the photograph of the latter's spirit in Paris, and Imperator seems to have considered the inspired address more important than the photographic experiment ; the subject was Spiritualism as a new revelation, a parallel between the time of Jesus and the present day.

On several occasions he gave independent teaching, chiefly on subjects connected with Christianity, e.g., in Book XI., on April 5th, Easter, 1874 (see *Spirit Teachings*, pp. 245, 246), and on Easter Day, 1875, in Book XV. (see



## The "Controls" of Stainton Moses

*Spirit Teachings*, pp. 249-255). Stainton Moses' notes on pp. 245 and 249, which imply that Theophilus wrote for the first time on Easter Day, 1875, were due to an oversight. In the first few pages of Book XII. he discussed the ingredient of Truth in all religions. He used Rector as scribe and signed "Theophilus" in a straggling hand. He signed several communications jointly with Imperator and others, e.g., the greater part of Section XXXII. of *Spirit Teachings*.

### ST. JOHN THE APOSTLE AND ST. JOHN THE DIVINE (THEOSOPHUS AND THEOLOGUS)

These two spirits are mentioned in the communication quoted above, with reference to Theophilus, from Book IX. They with others signed a communication of March 6th, 1875, in Book XV., dealing chiefly with the imperfect knowledge and erroneous beliefs of spirits. The next day Imperator said that Theosophus was "especially useful in informing your mind on religious matters."

On Easter Day, 1875, in Book XV. Stainton Moses wrote :  
" I have forgotten who Theosophus and Theologus are."

The reply, signed by Theophilus and others, was :

" You have not been informed as yet. You are in error in supposing that they are those who are in your mind. We will inform you in due time. For the present we have not authority : and you mind too much about names and things of earth. Let your spirit soar about [above ?] them : and know that what you call facts are oft of less import than the spiritual significance which underlies them."

On March 4th, 1876 (Book XX.), Stainton Moses again wrote that he did not remember who these two were. Imperator replied :

" It is not necessary to conceal from you that the spirits of whom you enquire are the two Johns. John the Apostle who was the special friend of Jesus and John the Divine or the seer one of whose visions or Revelations you have in the closing book of your Bible. They have been long associated with us in our work."



## Characters of the Bible

Stainton Moses' question as to the Gospel and Apocalypse having been written by two different persons was answered in the affirmative. There is nothing new in this assertion ; there have been great controversies on the subject. (See *Encyclopædia Britannica* (9th edition), Vol. XIII., p. 707, and Vol. XX., p. 500.)

From the order in which Stainton Moses put the names in his question, Theosophus and Theologus, it would seem that the first was the Apostle and the second the Divine, though the forms of the names suggest the contrary meaning. That this conclusion is correct is indicated by the incident recorded in Book XX. at the end of the communication of May 15th, 1876. Imperator and others, including these two spirits, denounced the conduct of W. B., a suicide. (See page 279 of *Spirit Teachings*, where, however, the end of the message has not been printed.) Stainton Moses, after seeing the signatures, wrote: "You, too! I should have thought that denunciation out of your way." Rector replies for Theosophus: "Love is well: but truth is better. It is true." Stainton Moses' remark is more applicable to the Apostle than to the Divine.

A reference to St. John the Apostle as having accompanied Jesus in moments "of chiefest exaltation," contained in the Easter Message of 1877, is said in the original to have been made on St. John's authority. (See *Spirit Teachings*, pp. 261, 262.)

Except on the occasions mentioned above, Theosophus and Theologus took no overt part in the instruction besides signing communications jointly with Imperator and others.

## CHAPTER IV

### PHILOSOPHERS AND SAGES

#### SOLON

IN Book V., on July 28th, 1873, Doctor said that Solon and Plato were frequently with Stainton Moses. At the séance of August 12th Solon was introduced and made a rap. On August 26th, in Book V., he wrote in badly-formed, irregular letters: "I salute thee in the cause of Truth and in the name of God," signing his name in Greek characters. Stainton Moses added a note: "The control was very difficult. The hand much contorted: and the writing made very slow and laboriously." Later on the same day the following dialogue occurred (Book VI.):

SOLON: I guide thee much and oft.

S. M.: I am deeply sensible of the honour. But it is oppressive. One ought to get so much good.

SOLON: The capacity of the vessel does not vary.

S. M.: But the quality of its contents ought to give some indication of the source from which they come.

SOLON: They so do, good friend.

S. M.: If I could only feel sure of your identity. I am ashamed to say I do not.

SOLON: Wait. Impatience is your fault. Correct it. You shall know soon.

Some other medium had asserted that Solon was one of his "controls." On September 28th, 1873 (Book VII.), Solon denied the truth of the story, but said that he had been seen clairvoyantly by Mrs. Acworth. The same day



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Doctor said that Solon was engaged in attending on Imperator; in this capacity Solon signs some communications in this book.

On October 4th he again wrote :

“ Said I not that impatience is your fault ? You would penetrate all mysteries into which angels may not look. [Stainton Moses had been pressing Imperator for proof of identity and of the reality of spirit influence.] Wait, good friend, we will not leave you, even though you credit not our words. The Light is nearer than you dream.”

On October 12th Imperator, Mentor, Solon and Plato impressed the name or initials of each (in Solon's case the capital form of the Greek letter Sigma) in raised pink letters on Stainton Moses' arm.

On January 15th, 1874, Doctor and others executed some drawings in Book IX. Stainton Moses asked their meaning, and was answered by Solon “ Patience,” and then “ Peace.” He gave no independent teaching at any time.

### PLATO

In the notice concerning Solon mention has been made of Plato in two places, at the beginning and near the end. In Book VI., on September 14th, 1873, Plato wrote (capitals like engravers' and small letters like copper-plate) : “ I, Plato, salute you. I have been with you long. P.” On the same day he was said to have inspired a prayer signed by him jointly with Imperator and others. On September 16th a spirit made a grinding noise at a séance and called himself Plato. After this séance, in Book VII., on September 16th, Stainton Moses asked if it really was Plato. Doctor replied :

“ Yes, it was the spirit who gave the name of Plato, and he gave it truly. He has written for you. His communications were disturbed because he is unaccustomed to converse by signs. And the Chief who intended to have assisted him and

## The "Controls" of Stainton Moses

to have helped his message was absent from you. He himself had requested the spirit Plato to come, not imagining that he would be absent. It was for this reason that the communication was disturbed. He will not say much in that way."

On September 29th, in Book VII., Plato, Aristotle and Seneca were said to have been added to the Band temporarily; they signed communications jointly with other spirits, but gave no independent teaching. On October 26th (Book VIII.) Imperator said that all three, and especially Plato "your guide and friend," had influenced Stainton Moses' mind.

### ARISTOTLE

Grocyn in his earth life had been a follower of Aristotle, whose writings he had studied deeply. He seems to have brought Aristotle to the séance of September 27th, 1873, and to have had his name written by direct writing, endorsed by the initials of Imperator, Solon and Plato. The name, however, was spelt wrongly "Aristoteles," so the circle refused to accept him as the person he pretended to be. Aristotle and Grocyn got very angry at being distrusted, and showed their annoyance by sounds, but were ultimately appeased. On September 28th, Stainton Moses in Book VII. told Imperator that the mistake in spelling seemed conclusive against identity. Imperator replied:

"... the incident to which you refer is susceptible of a ready explanation. The spirit was avouched by me to be Aristotle of earth life: and you have found my words to be true. The error was committed by the manifesting spirit who wrote. The intelligences who are able to compass the phenomena known as direct writing are few. Most frequently the writing is done by one who is accustomed to manifest in that way and who acts as it were as the amanuensis of those who wish to communicate. It was so on this occasion. When communicating by raps the spirit took special care to indicate the blunder 'Εγω Αριστοτελης,' but it would seem to have escaped you."



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This correction is noted in the séance records, where it is also stated that the words *καλος* and *αγαθος* were rapped out in answer to Stainton Moses' desire for a word from the spirit. The explanation is plausible. (See *Proceedings S.P.R.*, Vol. IX., p. 304.)

For further information about Aristotle attention is invited to the notice about Plato.

### SENECA

On September 14th, 1873, in Book VI. Seneca wrote with letters nearly as irregular as Solon's "I too, Seneca, greet you. We find it hard to write. Our friend [Rector] will write a prayer."

He manifested at séances, making a curious dropping sound.

Further information about him is contained in the notice of Plato.

### ATHENODORUS (DOCTOR)

Doctor was the spirit who started the automatic writing (see *S.P.R.*, Vol. XI., pp. 65, 66; or *Spirit Teachings*, pp. 1-3). He wrote extraordinarily small letters, which can barely be read without a magnifying glass. In Book I., on Good Friday, 1873, he said that on earth he had been the Stoic philosopher Athenodorus who instructed Tiberius, the Roman Emperor, in his youth, that Zeno had been his spirit guide, and that spirit influence was recognized in his day: he was much shocked by his contemporaries being termed "misguided heathen" by Stainton Moses; the phrase seemed to rankle in his mind, for he referred to it two years later (June 6th, 1875, Book XVI.). What little he said about himself agrees with the article on Athenodorus in the *Encyclopædia Britannica*.

In Book XVI. he said, on June 6th, 1875, that he had been Stainton Moses' spirit guide for twenty-one years, but had



## The "Controls" of Stainton Moses

not been allowed by Imperator to reveal himself till recently. He held a semi-independent position in the Band, "superintendent" of the philosophical as distinguished from the religious teaching (Book IX., January 18th, 1874). He wrote nearly the whole of the first two books, and occasional communications in the others up to June, 1875, when he left to make way for the spirits who were to give instruction in "the Occult," writing a touching message of farewell on June 6th, 1875, in Book XVI. On May 27th, 1876 (Book XX.), he returned to congratulate Stainton Moses on his progress and pray for him. In 1877 he returned permanently to act as Deputy during Imperator's absence (March 13th and September 4th, Book XXII.). In these later books he did not write much with his own hand, but signed Rector's writing jointly with Imperator or alone in Imperator's absence. On June 6th, 1875, in Book XVI., Stainton Moses noted that he had drawn a portrait of Doctor automatically under Doctor's guidance: "It is a very fine head: and the figure was noble and commanding." This portrait cannot be found.

He considered himself to be essentially a teacher, and said that his work in the spheres consisted mainly in the instruction of spirits who had passed from the earth and were making progress towards the higher levels. He disclaimed intimate knowledge of mundane affairs, not only of such material matters as publication, but even of the conditions of spirit intercourse on the earthly side "of which we are more or less ignorant," but in which he seems to have been regarded by Imperator as an expert.

He was responsible for the following portions of *Spirit Teachings*: practically the whole of the first three sections, the fifth (except the last paragraph), the sixth, and parts of pages 137 and 138. His later teachings were not printed there, they referred mainly to the methods of causing phenomena, e.g., materialization and photography, and to evidential details of earth lives of spirits. The style of his



## Philosophers and Sages

teaching is much the same as Emperor's, but the tone of his personal communications is lighter and more genial.

Doctor made some curious inaccuracies when producing Elizabeth Barton, the Holy Maid of Kent, for evidential purposes, on September 2nd, 1873 (Book VI.). As long as he wrote from her dictation, or putting into his own words the information as he got it from her, he made no mistakes, but after her story was finished he made incorrect statements (about the persons whose executions followed her confession) while discussing her conduct with Stainton Moses. For full particulars and the evidential bearing of these mistakes see the notice of Elizabeth Barton in Chapter V.

On October 5th, 1873, Doctor produced Norton the Alchemist (who wrote some of his own poetry) and gave correct information about his earth life. On 9th *idem* in the same book (VII.), in reply to Stainton Moses' questions, he gave further information about Norton, but called him John instead of Thomas, his right name (see the notice of Norton in Chapter V.).

On May 22nd, 1873, in Book II., Doctor wrote :

“ We know of no spirits save those who have once lived on your earth. The existence of spirits who are of inferior order of intellect is illusory. Your air is indeed peopled with spirits who are impalpable to your gaze and touch, but they are the lower spirits who have become gross and earthy and so hang round the earth sphere. We know of none else.”

This statement is contrary to the teaching subsequently given about “elementaries” on October 12th, 1875, in Book XVII. and in later communications. Stainton Moses objected that the existence of spirits other than human had been kept from him, and was told that they had been included in the general name of “undeveloped spirits.” He appears to have forgotten the statement of 1873, or he would have pressed for an explanation of the plain contradiction, which is now puzzling. Assuming that the subsequent teaching was correct, it is very unlikely that

## The "Controls" of Stainton Moses

Doctor did not know of the existence of elementaries, or deliberately concealed the fact, or that Stainton Moses' subliminal mind distorted the sense so much.

### HIPPOLYTUS (RECTOR)\*

Rector first manifested at the séance of January 4th, 1873. He made a "heavy tread all round the room in full gas-light." (*Proceedings S.P.R.*, Vol. IX., p. 297.) This was his distinctive sign, he could shake the room: "it appeared as if a very heavy man stood behind our chairs jumping up and down with great vigour." (*S.P.R.*, Vol. XI., p. 61.) In Book I. he was called by Doctor "the Lieutenant of the Band."

He wrote a short greeting in Book I. on April 1st, 1873, the day after the automatic writing began with Doctor's script. On May 18th, 1873, in the same book, he made the following communication about his life and opinions on earth:

"Oh, thou seeker after truth, behold I declare to thee the Doctrine of the Truth, the source of all that is.

"The ONE GOD, the Creator and Lord of all, existed in the ages alone with Himself, having nothing coeval nor infinite chaos, nor measureless air, nor fire nor spirit nor the stupendous canopy of the illimitable firmament. By an exercise of His will He created all. He willed them into life. Fire and spirit, water and earth, diverse elements from which He compounded objects. Things of one essence framed are incapable of dissolution, and so imperishable and immortal. Those however formed of two or more elements are liable to dissolution and death.

"This Deity, Solitary and Supreme, formed first the LOGOS, the Word not as the articulation of the voice but as the expression of the Great Father's will, the embodiment of the rationation of the Universe conceived and residing in the Divine Mind.

"The Word, the First-born of the Father, ordered the world into existence. Man, the last work, was a creature endued

\* He is put in this class because there is no place more appropriate to him.



## Philosophers and Sages

with a capacity for choice, with free will, and swaying all by intellect, by reflection, by mind, but swayed by evil passions, comprising all sorts of contrarities within himself.

"For it is in regard of our desiring that which is wicked that evil arose. It had no existence from the beginning since man has free will, a law of choice has been laid down for him, the law not of whip and rein but of promise and of penalty.

"All this the LOGOS controls, the first begotten Child of the Father, the VOICE of the Dawn heard antecedent to the MORNING STARS.

"He guided and lived in the Seers and Prophets. He spoke thro' them : and declared to unwilling ears the Godlike message.

"This Logos the Father in the latter days set forth that the World beholding might reverence Him who was preaching not by inspired prophets nor by direct spirit voice, but by One Who was indeed Himself, a manifestation of Deity.

"He passed thro' our human life that He might exhibit to us His own Manhood as a rule of life.

"And He suffered that we might learn to suffer too and to be of good cheer. And He loved and spoke of love to all that we might learn the dignity of charity.

"And He offered up His own manhood as the First-fruits that thou, suffering soul, might learn in anguish and in tribulation, in sorrow and distress, not to be disheartened, but being partaker of the same manhood mayest look forward to a like reward, even to endless glory.

"Such is the true doctrine concerning the Divine Nature as we received it and declared it in our earth life. And though we have grown in knowledge much, yet we have laid before you now when first we have been enabled to speak, that confession which we made in the year of Christian grace and truth 230.

"Hippolytus. Whom you have known as Rector."

S. M. : Thanks. You are then Hippolytus. Tell me of this message : of your works. Is it from any of them ? I remember no particulars of your earth life : but I must have read some of your writings.

RECTOR : Friend, the substance of what I have written for you is what I spoke during my earth life and wrote in refutation of the heresies which prevailed, the Naasseni and the Peratæ, the Sethians, the Astrologers, the Docetæ, and many others.

The passage is not reproduced save in substance.

But I wrote it and much more which was rescued by Minoides, Mynas whom may good angels guard, from the Monastery of Mount Athos. To France the mission was due, to Oxford the publication.



## The "Controls" of Stainton Moses

S. M. : I don't understand.

RECTOR : King Lewis Philip sent Mynas to search for MS.S. Your University published the text.

Men know not of me much, and I now view my earth life as thro' a veil : but I have never lost my knowledge.

S. M. : Tell me of your life, please.

RECTOR : I was a Bishop of the early and pure church ere yet its doctrines had become impure tho' I found even then heresies rampant. I was Bishop of Portus, the harbour of Rome opposite to Ostia. I contended with heretics and was at length removed by martyrdom from the life of contention. I was banished to Sardinia in the reign of Maximin the Thracian, who has received the reward of his misdeeds, and was there thrown into a canal and drowned. I was a pupil of † Irenæus who learned of † Polycarp, and he again of the Blessed Saint John. So I learned from those who then could best teach what they best knew. Imperfect the knowledge, but not untrue : faint the vision but it has become clearer since.

I have had to wait my time before I was allowed to speak to you tho' I have tried much and oft.

In reply to Stainton Moses' inquiries on May 25th, 1873, in Book II. he gave further particulars :

" Friend, thou needest not to be careful about the earth-life of one who has long since forgotten his earth identity.

" But if a wish be present that I teach thee concerning my bodily existence, know that I was on your earth plane a Bishop of the Church of God and of His Christ. I lived at Portus, near Rome, not as some have falsely fabled at Portus in Arabia.

" And I witnessed to the truth yielding up my spirit to its God in confidence and trust albeit the body was destroyed by a violent death, not indeed as Hippolytus son of Theseus perished being torn asunder by wild horses to which he was tied, but by drowning. Nor was the reigning Emperor other than Maximin the Thracian.

" My life was greatly spent in refuting errors and heresies which even then defiled the purity of the truth. My great master Irenæus taught me what he had heard from Saint Polycarp who in turn conversed with the ever blessed Saint John. I wrote, too, much in confutation of heresies as they developed under different leaders : the Ophites : the Simonists : the Basilideans : the Docetæ : and the Noetians. . . .

" Ophites were a sect of the gnostics, taking their name from *οφις*, the serpent. They trace all to the brain the seat of



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knowledge which is, they say, in shape like the serpent's head. Hence their chief sect is called the Naasseni from נחש a serpent.

"Man, they said, was of three parts, Rational, Psychical and Earthy. Those three were combined in Jesus, and each speak thro' Him. There are, they said, three kinds of existent things, Angelic, Psychical, Earthly; and three churches corresponding: and three divisions of all men: Elect, and Called, and Captive.

"They falsely traced their system thro' Mariamne to St. James the brother of Jesus. These also I refuted: for they grafted Phrygian Judaism on Christianity, even as the Valentinians, Gentilism.

"One Justinus who conversed with the Blessed Saint Peter, and Saint Paul, explained the heresy and expounded it."

The statements contained in these two extracts have been verified as far as possible; none seem to be false, though there is no certainty about the life or death of Hippolytus to justify the assertion that they are true. The following points may be noticed. He was banished in 235 A.D., when Maximin succeeded Alexander Severus; this measure is ascribed to either by different authorities. Nothing is known about his death. The prevalent opinion now is that he died in the mines; but in the *Encyclopædia of Biblical, Theological and Ecclesiastical Literature* (McClintock and Strong), New York, 1872, it is said that, according to general opinion, he was drowned in the sea. The reference to Mariamne in connection with the Naasseni has been verified from Mead's *Fragments of a Faith Forgotten*, London and Benares, 1906, page 199. The statements concerning the discovery of the writings of Hippolytus at Mount Athos and their subsequent publication are correct. Now Stainton Moses spent some months there, and may have heard a good deal about Hippolytus and his works. All this information may possibly have been in his mind, but on the other hand it may be argued that his stay at Mount Athos and his interest in Hippolytus facilitated the *rapport* with Rector, and that he is unlikely to have acquired so much detail



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without making a study more elaborate than he remembers or could forget if he had made it.

On May 30th, 1873, in Book II., Doctor mentioned Rector as one of the spirits to whom the guardianship of Stainton Moses would be entrusted, and as the Deputy of Imperator and the controller of the physical manifestations. He also wrote :

" Rector as the representative of the early fathers of your religion will, as time and occasion serves, tell you of their faith and will bring to you the wise and holy spirits, high and exalted intelligences, who in their earth life were known as Polycarp and Irenæus. With them you shall converse and from them you shall learn much."

See also the extract quoted in Chapter III. in the notice about Theophilus.

But Rector's main duty was to act as amanuensis for Imperator and indeed for all the other spirits. Doctor wrote a great deal at one time. Prudens, Philosophus and others wrote occasionally, but after the earlier books practically all the writing was done by Rector. He wrote more plainly than the rest and with less trouble to the medium. He had his weak points as a scribe. In *Spirit Teachings*, pp. 41, 42, is a description of a mistake made by him in the earliest days of his work. Stainton Moses was much amazed at getting incorrect information about the identity of a spirit photographed : some days later he received an apology from Rector : " we shall be enabled to avoid the error into which we unwittingly fell, and which we have not ceased to lament."

He professed to have no knowledge of the Occult and to be unable to get sufficiently in *rapport* with the section of the Band giving instruction in this subject to express their ideas correctly, see page 79 below. See also page 161 for his unintelligible statement about the " secret writing."

In Book XXII. and the later books his writing is sometimes very like Stainton Moses' normal hand, and the com-



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munications suggest the unaided operation of the subliminal mind rather than external ideas. Stainton Moses was warned that he would lose his mediumistic powers, and the process of their decadence can be discerned in spite of occasional revivals to the former standard of excellence. In connection with his withdrawal from the B.N.A.S. (British National Association of Spiritualists) he was advised on December 26th, 1880 (Book XXIV.), not to reply to attacks. The next day, the 27th, he is told that he cannot avoid stating publicly his reasons for withdrawal; this communication is signed by Imperator with a cross before his signature instead of a crown, the only instance of the use of the cross after the early part of Book XXII., when it was superseded by the crown. On December 30th and 31st Stainton Moses tried to obtain further advice, but Rector refused to communicate for fear of giving misleading messages on account of Stainton Moses' unsettled condition.

On January 1st, 1881, Imperator and Doctor told him through Rector that a memo which he had prepared as an *apologia* ought to be put among his papers and not published. The inference seems to be clear that the advice of December 27th had been distorted by Stainton Moses' mind and that this was realized by Rector, who could not correct the impression till January 1st.

Rector had the power of reading books and the experiment made to prove his ability is recounted in *Spirit Teachings*, pp. 32, 33; *Spirit Identity*, pp. 58, 59; *Proceedings S.P.R.*, Vol. XI., pp. 106, 107. This was an extraordinarily successful book-test under difficult conditions. On a later occasion, August 22nd, 1877, in Book XXII., when asked if he could read a letter he replied: "Truly through you: and possibly without you: but not surely." The explanation of this power, together with its bearing on the general question of identity, will be considered in Chapter XIII.

Most of Rector's religious teachings appear to come from



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other spirits for whom he writes. The most important statement signed by him alone is in Book XV., dated March 29th, 1875. Emperor and others had said that Jesus Christ was inspired by the three archangels Michael, Gabriel and Raphael. Stainton Moses on a later date asked whether the inspiration had originated with them. Rector alone replied :

"The Archangels were the vehicles of influence to Him, but it did not originate with them. They were but the channels: and have ministered much to your world. He drank in His inspiration from a much more undisturbed fount: even from one which has not before been brought down to you. We may not speak more of this. It is not permitted you to pry curiously."

This has some evidential significance because it approaches Hippolytus' earthly opinions as quoted above on pp. 50, 51, and seems to go further towards the Divinity of Christ than does Emperor's teaching. Another instance of his reverting to the opinions of his earth life may be found, perhaps, in the message about Esdras II., mentioned in Chapter III. in the notice of Emperor.

He gives a good deal of independent instruction about the laws regulating phenomena and spirit communication. He does not take much upon himself in giving personal advice, but prefers to keep difficult questions for Emperor's decision.

The two personalities are quite different. It is not difficult to tell whether he is writing for himself or for Emperor before reaching the end of the message and seeing the signature. His attitude is more pliant and his tone less determined. He is more deferential to Stainton Moses and generally eager to meet his wishes. He is, however, determined in his refusal to write when he considers the conditions unsuitable, and he put his foot down firmly in refusing to give any assistance in photography after the unfortunate experience with W. B., who was attracted in this way and then persisted in haunting Stainton Moses. (See *Spirit Teachings*, Section XXXI.)



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### PLOTINUS (PRUDENS)

Prudens first manifested at the séance of March 16th, 1873.

On Easter Day, 1873, the following dialogue was written in Book I. :

PRUDENS : I strive with the utmost of my power to restore that part of me which is divine to that which is so god-like in the whole Universe. Ye last earth utterance of Prudens Doctrinae Minister.

S. M. : You are known to me as Prudens. What were you on earth ? and why do you give me your last words ?

PRUDENS : I give them to you that you may see and know how a Philosopher could die : in what hope, yea in what confidence. Philosophy—Alexandrine, Roman, Indian, Goth, Hun—all : they taught me much that men might learn with profit now.

S. M. : I can't read it. Can't you write more slowly and intelligibly ?

PRUDENS : The work is strange. It is, too, 1600 years and more since I left this sphere. I lived in Greece and handed on the teaching of my great master Ammonius to Porphyry my eminent pupil.—Plotinus.

S. M. : I can scarcely read the message. Are you Plotinus the Platonist ?

PRUDENS : Yes, verily. I am the Platonist who has been with you now for many years. Prudens scientiae sive doctrinae spiritus.

Doctor then wrote :

" . . . Many of your thoughts and pursuits are and have been guided by him [Prudens]. Your love of philosophy and the Platonic tone of thought come through him."

On May 16th, 1873, in Book I., Prudens gave a further account of his earth life :

" In the earth life I was wholly given to contemplation : and therein I erred not knowing that the life of action must precede the life of contemplation. I speculated much and rightly on the nature of the soul, and its origin. I fancied that what ye call soul was but an idea of spirit evolved from spirit, which is the basis both of being and thinking, for every act of thought produced an idea which I held to be a real existence.



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"Matter I believed to be the Boundary of Being or the lowest principle of all, the Body I esteemed a drag and clog. I ate little, and slept less, and mortified the Body not knowing that I impaired mental and intellectual power.

"Nevertheless by constant fasting and by frequent meditation I did so place myself in communion with the spirit world and with my guardian that I realised far more than my contemporaries the reality of spirit guidance. Powerful guides and guardians surrounded me and helped and protected me. More than once I was blessed with a sight of very high and exalted intelligences who came to me as the chief [Imperator] comes to you. I was once enabled to summon my *δαίμων* in the temple of Isis in presence of an Egyptian priest who was well versed in the mysteries of spirit communion. He would fain have terrified me by his occult arts, but my guides were more powerful than his, and appeared and claimed his reverence.

"I knew even then the truths of a future existence, of a spirit world and of communing with its denizens. After my release from the body which had ever been to me a dread and weary clog, I presented myself at times at the Delphic Oracle and described my abode in a sphere where friendship and love to the SUPREME were my perpetual joy.

"I inspired the Priestess oft.

"My contempt for the Body in one way enabled me to rise because I had no bodily longings to get rid of, no bodily sins to purge away, and my habit of perpetual meditation on the spirit and his hereafter, and the instruction of my guides enabled me to realise much that I afterwards saw and knew.

"Persian, Indian philosophies helped me. I have since helped many who like yourself have a knowledge of philosophies and seek for progress."

On May 19th, in Book I., he gave further information in the following dialogue :

PRUDENS : Yes, friend, I was ever a foe to matter and to the body. I never could tolerate the corporeal and the material. So great was my dislike, that I reduced feeding within the barest limits, and for nine years my life was fed from my nurse's breast. I ever bent my earnest gaze on the spiritual and eternal.

S. M. : Had you regular intercourse with the spirit world ?

PRUDENS : Yes, my *δαίμων* was my constant guide and friend. I saw much of what ye call spirit intercourse in Egypt, in Persia, and in India, and Arabia. The Egyptian priests knew much of the question, but I had more powerful guides



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than any. My *δαίμων* was able even then to present himself to the eye of sense visibly. When my spirit passed from the body my friend Porphyry saw a form glide from under the bed. He described it as a dragon. It was in fact an attendant spirit that stood near. Oh yes, I knew well the realities of spirit converse.

S. M. : Had you friends who knew it too ?

PRUDENS : Many Persian, Egyptian, Indian and Arabian friends who were versed in Astrology, Magic, and the Occult arts. Others who knew also of spirit intercourse.

S. M. : Was magic a real art, assisted by spirits ?

PRUDENS : Yes, sometimes, Magic was an art which depended greatly on the exercise of the will, and on sleight of hand. At times magicians were also astrologers, and were aided by spirit friends, but not always.

S. M. : Did you find your opinions change rapidly after your passing over ?

PRUDENS : No, there is no rapid change, but steady growth, and development.

S. M. : Was there any break at the death of the body ?

PRUDENS : None : only a short sleep. I was conscious of no cessation of existence ; when I woke in spirit life I was the same identity that I was in earth-life. But I had nearly got rid of the body long ago. With some it is far otherwise.

This information has been verified as far as possible by reference to Smith's *Dictionary of Greek and Roman Biography and Mythology* (London, 1849) and other authorities. Plotinus claimed to have a familiar spirit, and the story about the incident in the temple of Isis was current in his day. The only inaccuracy that has been noticed is the statement that Porphyry saw the dragon glide from under the death-bed of Plotinus. Porphyry was not present, but tells the story in his life of Plotinus on the testimony of somebody else (Smith's Dictionary). This discrepancy does not seriously weaken Prudens' claim, for Plotinus may well have forgotten who was present at his last moments on earth.

On December 14th, 1874, in Book XV., a long communication was received about atomic magnetism, will power and connected subjects. This information was said to have been in great measure prompted by Plotinus, " who first discovered



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the true property of atoms, their inherent magnetic force, and communicated the idea to others who have developed it." According to the article on "Atom" in the *Encyclopædia Britannica* the conception of matter as composed of minute particles was evolved before the days of Plotinus. His claim may nevertheless have been made bona fide if he held views which he considered to be the first near approach to the truth.

He was at an early stage appointed one of Stainton Moses' guardians and was left in charge of him during the absence of Imperator and Doctor; in this capacity he occasionally answered questions. In Book XIV., on July 13th, 1874, he said that his work was with Stainton Moses' mind rather than with manifestations, but at the séance of March 22nd, 1874, he and Doctor had made some exceedingly minute direct writing. He also was in charge of the experiment at Paris when Stainton Moses' spirit was taken from his body, which remained in trance in London, and was photographed at Paris. The photographer was Buguet, who was afterwards convicted on his own confession of being an habitual cheat. For the two sides of the case see *Modern Spiritualism*, Podmore, Vol. II., p. 121, and Stainton Moses' article in *Human Nature* for 1875, pp. 334, 335. Stainton Moses was convinced that this photograph was genuine, and this conviction receives some support from Mr. Percival's experience. The latter was reading and had a strong impression that Stainton Moses was in the room; but, looking up, saw nobody; he made a note of the time, which tallied with the period of trance, about 11 in the morning.

Prudens appears to have been second to Doctor in the philosophic division of the Band until the study of the Occult was begun. Then he took Doctor's place and was the head of the "Mystic Band," a section which will be discussed in the notice of Magus. While he was with Doctor he does not seem to have been responsible for much independent teaching. In Book X., on January 25th and



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February 4th, 5th, 1874, he discoursed on the benefits of meditation, a subject in which his earthly experience made him an expert. In Book II., on May 29th, 1873, he made some additions to what Doctor had said about the difference between life in a city and life in the country from a spiritual point of view. (See *Spirit Teachings*, pp. 38, 39.) He wrote a good many short communications. His handwriting is very difficult to read; the letters are very long and narrow; he had less facility than Doctor. He showed a sagacious and kindly personality, encouraging and consoling Stainton Moses at critical times. If the evidential value of his statements is small, because all the information could have been found in books of reference, there is nothing in his behaviour at variance with his claim to have been Plotinus in his earth life.

### ALEXANDER ACHILLINI (PHILOSOPHUS)

Philosophus, who had previously manifested at séances, began to write in Book I. On May 1st, 1873, he gave an account of his earth life, saying that he had been known as the great Philosopher, of ungainly body and awkward habit, but a celebrated teacher, educated at Bologna and a professor at Padua. His name was Alexander Achillini, and he succeeded Francatiano in the chair of philosophy at Padua in 1506; his idol was Aristotle. These particulars have been verified to some extent from the *Encyclopædia Britannica* and Chalmers' *General Biographical Dictionary* (London, 1812). No error has come to light, but the name of his predecessor, Francatiano, has not yet been traced; though search has been made in several works at the British Museum.

At an early stage he was entrusted with the management of power at séances, in which connection there is a very curious story in Book I. (May 1st and 3rd). On April 28th, 1873, there was to be a séance with Imperator in charge, but he could not come, and the other spirits



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present found the power too strong to be controlled, so Philosophus tried to warn Stainton Moses at dinner not to sit and for this purpose knocked on the dinner-table, but owing to the presence of a servant no notice was taken of the signal. He then tried to give a written message and managed some direct writing, but had not power to put the paper where it would be seen—it was afterwards found on the floor of the séance room. The warning, therefore, miscarried and the circle sat with most unpleasant consequences; there were violent manifestations, and Stainton Moses feared that the furniture would be broken. He has left an account of it in his record book and Mrs. Speer's account is in *Proceedings S.P.R.*, Vol. IX., p. 306.

He was appointed along with Doctor and Prudens to be one of Stainton Moses' guardians, and, like Prudens, influenced his mind. He belonged to the same philosophical section and later to the "Mystic Band." He gave no independent instruction, except in explaining results of séances, and wrote little of the automatic script. His handwriting somewhat resembles that of Prudens, but is easier to read as the letters are not so narrow. His character is less striking, in fact, it is rather colourless. The most important of his independent remarks is that reason should be the main guide to credence. He controlled Stainton Moses at a séance on October 19th, 1879, but his address contained no new thoughts. (*Light* of October 7th, 1893.) His case seems similar to that of Prudens with reference to the claim to identity.

### ALGAZZALI OR GHAZALI (MENTOR)

On May 24th, 1873, Stainton Moses, sitting for spirit photography at Hudson's, got an unrecognized extra, which he supposed to be a portrait of Rector. He tried to get information by automatic writing, and was told



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by Rector that the figure was that of a spirit who was not a member of the Band. Later, on May 30th, in Book II., he was informed by Doctor that a mistake had been made in the message owing to his own condition and Rector's inexperience, and that the figure was really that of Mentor, a new member of the Band. This incident is mentioned in pp. 41, 42 of *Spirit Teachings*. Doctor went on to say that Mentor was to be one of the guides, and gave particulars of his earth life. His name had been :

"Abou Hamed Mohamed, better known as Algazzali, the Light of Islam and Pillar of the Mosque. He was a wise and learned mystic versed in the Neo Platonic Philosophy, Professor of Theology at Bagdad, and the greatest and most erudite of the Arabian Philosophic School. He was an Ecstatic in the body, one who penetrated deeply into the union of Philosophy with Religion, and who knew much of the influence of mind and spirit upon matter. The blending of Neo Platonism with the Koran produced the system of philosophy of which he was the chiefest ornament. He lived on your earth in the early days of the 11th century, being born at Tous in 1008. . . . His father was a dealer in thread, which in his language was named Gazzal. His writings were known to none but Arabians until more than 300 years after his departure from your earth-sphere. He was variously known to them as Gazzali, Ghazail and Algazel. . . . He wrote on the Revivification [*sic*] of the Science of Religion and on the Rules of Science. His aim was to reconcile the Koran with Neo-platonism."

On May 31st Doctor gave further particulars in Book II. :

"Trained by a Souffi or Mystic he early imbibed the notions of the Sceptics, whose tenets he threw over because they made all depend on man's finite reason, which is incapable of measuring the power and objects of the Creator.

"The sects who then pretended to be teachers of truth were one by one reviewed and dismissed. The Dogmatists, the Orthodox Defenders of Divine Truth whole and complete revealed in the Koran, from which none may detract, to which none may add—these existed then, even as their counterparts have existed ever, and ever shall exist. They were not captivating to one who was philosophical and progressive, rather



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than theological and conservative. He wrote against them a destructive treatise—*Destructio Philosophorum*—which was printed [pointed?] against his great antagonist ABOU RASHO known to school men as Avervives [Averroes?].

"He found these unequal to satisfy the yearning for advanced knowledge that filled his enquiring soul. He asked for knowledge and was answered with a theology which was worn out, and which his spirit could not grasp. He worked for wisdom and received a revelation which was insufficient for his needs. The Philosophers with Logic and wordy declamation satisfied him no more. He could not reconcile their tenets with the Koran. Both could not be true. Both were probably to him alike false.

"The Bastinis were even less satisfactory. They pretended to be monopolists of truths which they received from an Imam by intuition and they could give no satisfactory reply to cravings for rational, scientific truth.

"At length he turned to the Souffis from whom he had received his early training. He learned their master-principle viz.: that truth is not attained from any source external but by ecstatic meditation, by transport, by a throwing off all that was not God, by transfusion into the Divine. Possessed with this idea, he fasted and prayed in his Mosque long hours and days for illumination. He strove to macerate the body and to wean the soul from earth. All was in vain. He grew morbid and unhealthy in mind and body. His system, abnormally excited, became a ready prey to undeveloped and mischievous spirits. Always susceptible of spirit-control, he fell a victim to possession, and the power of speech was removed from him, and his tongue became dumb when he was about to deliver his theologic lecture. He was withdrawn from that sphere of work.

"He left his home at Bagdad and retired from the world to Syria. He wrestled and prayed and struggled against temptation for two years. He made a pilgrimage to Mecca, to Jerusalem, to strive for the perfection of the ascetic life. In vain. Family cares and troubles recalled him to the world, and he returned, still not an Ecstatic. His philosophy was a mixture of the Alexandrine and the Greek. The doctrines of the Koran were grafted on the philosophy of the Alexandrines and the result was the Arabian philosophy which was an advance on the Neo Platonism which Plotinus held and taught.

"The distinguishing mark was the doctrine of ecstasy."

S. M. : But I don't understand what Ecstasy means exactly.

DOCTOR : The doctrine is one which can only be explained at length, and Mentor himself will do so hereafter. We sketch only the outline.



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The doctrine was Alexandrine. The soul, an emanation from the Divine Intelligence, was a finite spark of the Infinite First Cause. Its knowledge was finite necessarily since, as Plotinus taught, being was identical with knowledge. A finite being must have limited knowledge. For this human intelligence to know the Divine intelligence it must become Infinite, since the Infinite alone can know the Illimitable. It must be God to know God. Its personality must be lost, and the Finite be merged in the Infinite. Ecstasy was the act by which the personality was abandoned: and absorption into the Infinite Divine Mind effected.

This was the cardinal doctrine of Souffism. They received in the ecstatic state wondrous revelations from spirit ministers, and Plotinus has hinted to you how he especially became the Medium of elevated and ennobling communications. They pass—those, we mean, who attain the ecstatic state—into the condition of prophetics in the highest stage of intellectual development, even as sensation pure and sole is the lowest. In this Prophetic state of Ecstasy, the Souffis claimed that the soul wandered into the spheres of supersensual life and gained glimpses of the Divine.

The truth was strangely mixed with error throughout this teaching. But it had this grand merit. It was the honest craving of an exalted and earnest soul after God and the Divine. Therein it drew down blessing.

These particulars agree in the main with the article on Ghazali in the *Encyclopædia Britannica*, but the date of his birth was 1058, not 1008.

He gave no independent teaching, but signed many communications jointly with others. His main duty was to manage the phenomena at séances; his power over the elements was considered by Imperator to be extraordinary for so high a spirit. He was very successful with lights, and the long brown hand sometimes seen to be holding them was said to be his. (See S.P.R. *Proceedings*, Vol. IX., p. 327.) He also was responsible for the scent and was proud of his performances; but on more than one occasion something went wrong and the consequences were unpleasant. (See p. 328 *id.*) On July 9th, 1875, in Book XVI., Stainton Moses made a grievance of the discord produced by the disgusting scent,




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and was blamed by Imperator for holding a séance under conditions bad enough to invite such a result. Mentor also brought many apports, and not all of them at séances; for instance, he was seen by Stainton Moses to bring a pearl to Mrs. Speer when she was writing. (*Proceedings S.P.R.*, Vol. IX., p. 326.)

In Book XVI. (September 8th, 1875) there is an extraordinary story of his carving heads on two shells in the dining-room while dinner was going on; the sound of the process was heard. He was said to have been responsible for moving the heavy table at Sergeant Cox's house; the incident is recorded in *Proceedings S.P.R.*, Vol. IX., pp. 259, 260, and in Cox's *Mechanism of Man*, London, 1879, Vol. II., p. 352. Stainton Moses, on June 3rd, 1873, in Book II., was told that Mentor did it. On several occasions when Mr. Harrison, Editor of the *Spiritualist*, was present he attempted the direct voice, as Mr. Harrison's presence facilitated such a manifestation, but he only produced a husky whisper. His zeal sometimes outran his discretion, to the prejudice of the medium, and he had to be restrained by Imperator from using too much power for phenomena. After his retirement, however, his successor, Grocyn, was less careful in the use of the power, considerably upsetting Stainton Moses by his extravagance; Mentor was much missed till Kabbila gained experience.

Mentor was associated with Doctor and Prudens at first; later he joined the Mystic Band; see notice of Magus, with whom he worked a good deal.

His handwriting may be seen in Book IV. (July 7th, 1873). It is nearly as small as Doctor's, but more upright and legible. He signed "Mentor" or "M" and used a circle and  as marks with it.

He was seen clairvoyantly by a medium, Rhonda Williams, who was much impressed by his dignity. In connection with his photograph mentioned above, Stainton Moses was informed on May 31st, 1873, in Book II. :



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"The robe of Algazzali in spirit life is of blue, and the upper robe is of white. This indicates in spirit symbolism that he is a spirit distinguished alike for wisdom and love. His dress is of sapphire blue to show him a philosopher. His head and shoulders are encircled with folds of white to mark him a Philanthropist too."

He frequently helped in photography, and after arranging for an "extra" in the shape of the figure of Catherine Pauline Speer, who had died as a child, he explained the imperfection of the photograph as due to the impatience of the subject, who was "all jumping about." It is strange that such a phrase should have come from the mouth of an Eastern Sage either directly or through the medium's subliminal mind. Perhaps it may be attributed to the influence of Catherine's childlike personality. Mentor was a cheerful soul, and had a sense of humour; he is said to have spoken in a brisk, cheery voice when controlling Stainton Moses at a séance, and to have used broken English, leaving out words.

As in the case of Haggai, the personality is not what one would have expected after the earth life. The fact that it is not in keeping with one's idea of a Souffi philosopher cuts both ways; for, if Mentor was not the person he professed to be, it is difficult to explain why Stainton Moses' subliminal mind, or a personating spirit as the case may be, did not create a more plausible character: there is no apparent reason why the part should not have been played in the solemn, dignified manner which would have seemed traditionally correct and in harmony with the description of his appearance quoted above. After all, very little is known of the private characters of these ancient personages, and if on the other side they have acquired a taste for working phenomena, in other words scientific experiments, one is hardly justified in rejecting their claims on the ground that they do not play their parts properly.

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### KABBILA

Kabbila was introduced in April, 1874. In Book XII., on April 7th, he was said to have been the founder of the Sankya Philosophy, also called Kapila or Caphilla, a prominent figure in the history of Indian religion. In Book XIV., on July 23rd, he said that he lived 800 B.C., and in Book XV., on November 16th, 4,000 years ago. He also gave fragmentary particulars of his earth life and views in October, 1878, at séances. (*Light* of September 2nd, 1893.)

He gave very little independent teaching on religion or philosophy; he signed with others on April 7th, 1874, a communication in Book XII. on the religions of India. In Book XV., on November 16th, 1874, he declared against Reincarnation on the ground that he had left the earth 4,000 years ago, had not been reincarnated yet, and did not expect to be.

His principal duties were connected with the management of phenomena; he took Mentor's place for a time. At first he used too much power and was censured with Grocyn for the dangerous excess which injured the medium. Stainton Moses expressed a hope that he would be more careful, and he replied, on August 14th, 1874, in Book XV.: "There is no fear. We shall all be kept strictly: you and we alike. The Chief is determined!" He observed due caution afterwards. There are many references to him in Book XV.; the summary in Appendix II. should be consulted. The communications of August 9th, 10th, 17th (see *Proceedings* S.P.R., Vol. IX., pp. 255, 256) refer to a séance in another circle where Stainton Moses witnessed an alleged materialization of John King; Kabbila said it was all a fraud, but Imperator to some extent disagreed.

He drew diagrams to illustrate the use of power in photography and séance control. (See Plates III., IV., V., pp. 69, 71, 72.) He also drew a head of Vates. The drawing



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was automatic, not direct. He was one of the members of the Mystic Band and worked much with Magus.

His writing was plain to read, but straggled very much, a single short word sometimes extending over a whole page of the note book. His signature was a curious device, resembling a piece of string lying loose in loops.

His portrait was obtained by means of spirit photography in the form of an old man with a beard bending over Stainton Moses. He was kind and helpful, much interested in experiments, and not unlike Mentor in character, but

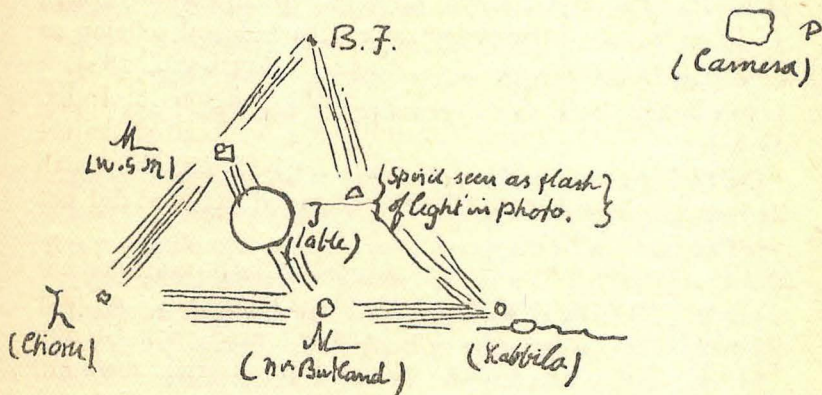


PLATE III. (p. 68).  
From Book XV., p. 51.

without the prominent trait of cheerfulness which distinguished that entity. There is no evidential value in his statements about his earth life.

### CHOM, SAID AND ROOPHAL

Chom's first appearance was at the séance of February 22nd, 1874, when he wrote some undecipherable hieroglyphics. His name was disclosed on February 26th, in Book X., and at a later date it was said to be pronounced Kaum, Koam, or Kōm. He was an Egyptian, "one of the prophets of Osiris," a worshipper of the Trinity Osiris,

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Isis, Horus, wise and learned in esoteric mysteries ; he lived nearly 3,500 years ago. (See Section XXVIII. of *Spirit Teachings* for further information.) Two other manifesting spirits, Said and Roophal, were said to have been his contemporaries ; they need not be noticed further, as they did no important work separately from him.

He gave no independent teaching ; in fact, he said on October 15th, 1878, that he had forgotten the views of his earth life (*Light* of September 2nd, 1893), but he seems to have been mainly responsible for the communications about the Egyptian religion in Books X. and XII. (reproduced in Section XXVIII. of *Spirit Teachings*), which he signed jointly with other spirits. (See Chapter XI., in which the characters expressing "I am that I am" are discussed.)

He took no part in the automatic writing except to sign, for which purpose he used two symbols, one a triangle representing the Trinity mentioned above, the other a mark like a capital "Y" with the straight stroke turned up to the left. He helped Kabbila with the diagram explaining the process of photography in Book XV. (See p. 65 above).

He was active at séances. He controlled Stainton Moses by an impressional method akin to mesmerism, he was seen clairvoyantly by him, he tried with some success to materialize a hand, he made a wonderful experiment with scent (*Proceedings S.P.R.*, Vol. XI., p. 44), he did some direct writing, and he made musical sounds with an instrument of three strings. He was responsible for the accident with the phosphorus described in *Proceedings S.P.R.*, Vol. XI., pp. 45, 46. He conducted a conversation by rapping under the carpet when there was no séance. (See page 48 *id.*) He was in Prudens' section, joined the Mystic Band, and acted with Magus. There is of course nothing evidential in his statements, for nothing is known of the person who he professed to have been on earth.



## Philosophers and Sages

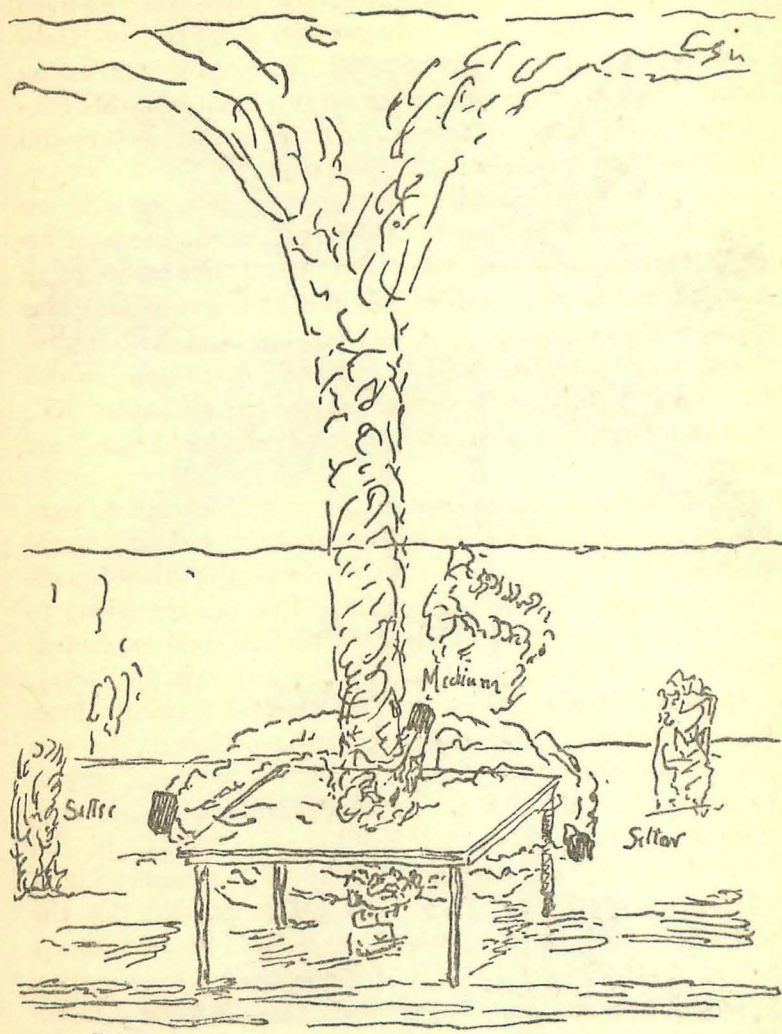


PLATE IV. (p. 68).  
From Book XV., p. 55.

## The "Controls" of Stainton Moses

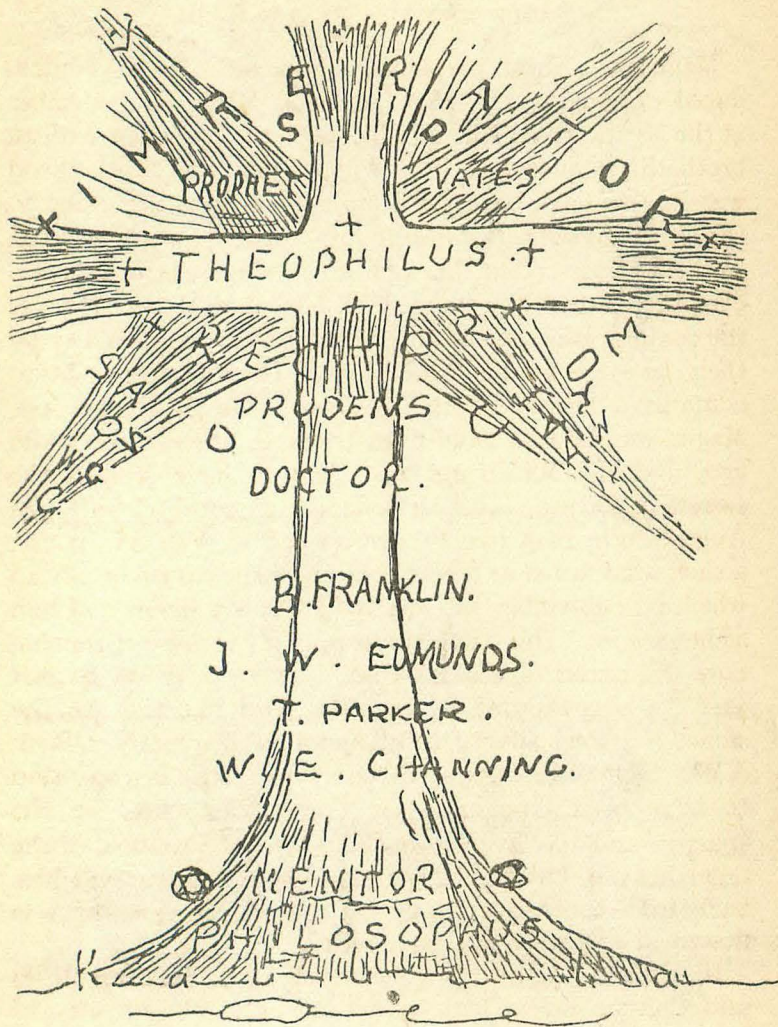


PLATE V. (p. 68).  
From Book XV., p. 225.



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### MAGUS AND THE MYSTIC BAND

Magus is a most perplexing character. He was introduced on August 1st, 1875, in Book XVI., as a member of the Mystic Band who had belonged to an ancient African brotherhood on earth. On August 2nd, this brotherhood was said to have been the Marabouts; they, according to the *Encyclopædia Britannica* (9th edition), were wonder-workers who in recent times gained so dangerous an influence over the Arabs by pretended miracles that Robert Houdin the conjurer was sent by the French Government to destroy their prestige by his exhibitions. The eleventh edition contains a history of this old sect. On September 1st, Magus was said to have lived on earth about 4,000 years ago, and the Marabouts were said to have studied the secrets of Nature. His earth name was not disclosed. On August 26th, 1875 (see *Proceedings S.P.R.*, Vol. XI., p. 62), a shell was carved at a séance to show the cameo of a head which on September 1st was said to be "a likeness of him as he now is;" this cameo unfortunately is not forthcoming now. Stainton Moses saw him clairvoyantly on August 31st "a commanding figure; the head like that on the cameo; a long silvery robe, and blue cincture." (Book XVI., September 1st.) On the same date he was said to have been "pursuing his favourite studies" in the spheres, and to have "been long on the threshold of the inner heaven, but busied with cares which have kept him back from contemplation." On several occasions he was described as a very powerful spirit.

In Book XXI., on December 23rd, 1876, Stainton Moses said that he was a little perplexed as to the identity of Magus. Imperator replied:

"The name has been used by more than one communicating Intelligence. . . . You are too much concerned about curious questions of identity. These names are but convenient symbols



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for influences brought to bear on you. In some cases the influence is not centralised : it is impersonal, as you would say. . . . In very many cases the messages given to you are not the product of any one mind, but are the collective influences of a number."

The next day Imperator said that the reason for the change in the personality of Magus was "that the influence was transitory and designed to be as impersonal as possible." On December 30th, 1879, in Book XXIII., Imperator referred to "the various spirits known as Magus" and explained the phrase as follows :

"That, as you have heard before, is a generic title assumed by a number of spirits who are skilled in the mysteries of which we may not speak. The original Magus known to you has long since gone and many spirits now use the title, being forbidden to reveal their own personal identity."

There is nothing to show the stage at which the original Magus withdrew, and as Myers implies in *Proceedings* S.P.R., Vol. XI., p. 107, the behaviour of the series of spirits using this name does not inspire confidence. The original Magus was, no doubt, responsible for the shifty replies about the origin of the cameo mentioned at the beginning of this notice, though the actual writing was Rector's. He fenced with the questions, and would not give a clear explanation. It is possible, of course, that on this and other occasions the replies were unsatisfactory, because Rector misinterpreted the meaning, a point discussed below.

On September 1st, 1875, Magus was said to have established a magnetic *rapport* with Stainton Moses and to be aware of all that passed through his mind. This condition was permitted by Imperator in order to allow Magus to impart instruction in the Occult, but did not extend to the inner life. (See quotation on p. 77.) On October 3rd, in Book XVII., when Magus was about to control him under the supervision of Rector, Stainton Moses said : "He made me very ill last time. Be careful. I am rather



## Philosophers and Sages

afraid of him." Then, as the control began, he said : " I feel a totally new influence ; " the experience on this occasion was not objectionable. The next day he asked for the attendance of Magus to complete the discourse, was told to summon him by will power, and after some difficulty in concentrating, owing to the presence of many people, succeeded in doing so : " I felt the peculiar influence which I know as Magus." He did not take kindly to the instruction, for on October 3rd he said that he could hardly grasp it. To reassure him Magus promised that he would communicate the same day with Madame Blavatsky and get her to write to him a letter corroborating the teaching. Stainton Moses replied : " Thank you. I can't help having weak faith. I shall be glad of any such convincing confirmation." On October 10th Magus said that this promise could not be carried out ; he must have failed to inspire confidence, for Imperator took over the instruction for a time. Magus returned in November, and on December 27th, in Book XVIII., offered an opinion on a letter about which Rector had been asked for advice. Stainton Moses was not satisfied and said, " I would rather Imperator should advise, with all deference to Magus." In Book XIX., on several dates in January and February, 1876, there are references to a topaz, the material counterpart of a spiritual jewel worn by Magus, which was to be given to Stainton Moses, who actually found the stone set as a ring in his bedroom on February 28th when he awoke in the morning ; it was in the place where he usually put his watch and jewellery ; he had never seen it before, and did not know how it came there. It was said to be an amulet and a sign to spirits associated with Magus. Stainton Moses showed curiosity about the origin of the stone both before and after he got it ; perhaps he feared that it would be or had been taken without the consent of the proper owner, and that he himself would be a receiver of stolen property. He never got a satisfactory reply, and on



## The "Controls" of Stainton Moses

February 5th, when he was cautioned to obey Magus, he said: "I don't like having anything to do with these hidden agencies without knowledge." He never discovered anything definite about its origin. He used it under the direction of his controls as a means for inducing visions; by gazing into it he went into a trance and saw scenes "in the spheres." It is not traceable now.

He seems to have discussed Magus with Madame Blavatsky, for in Book XX., on May 1st, 1876, he asked for him to answer some questions about materialization at her suggestion. Magus refused to reply, and Stainton Moses inquired if he was one of the "Brothers" (Theosophical Brotherhood), and why he had told a fictitious story of having been dead 4,000 years. To this he got no answer, except that the story was not fictitious. On November 21st, 1876, in Book XXI., Imperator reproved Stainton Moses for his attitude of suspicion: "We can tell you that you dealt with us in the same way as you now deal with Magus and his friends." Soon after, on December 31st, he and Magus jointly signed a long message about Occult studies because Stainton Moses might refuse to accept the statement of Magus alone. Magus appears to have remained in attendance, though he manifested rarely. He was used to control the physical body of Stainton Moses when the spirit was removed for repose and refreshment (Book XXIII., December 30th, 1879). He was concerned in Arrowsmith's case. (See pp. 156, 157.)

The relations of Magus with Imperator are very puzzling. On September 1st, 1875, in Book XVI., Rector told Stainton Moses that Magus had only just returned to earth, did not know what had brought him back, and was not aware that he was acting under the will of Imperator. This was an extraordinary statement to be made in a communication bearing the signature of Magus as well as that of Rector. One can only suppose that the former did not know what the latter was writing. In the same



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communication, a few pages further on, Magus gives some advice, and is said to be acting independently of Imperator, who has brought him "to act for you in this" and does not interfere. On November 21st, 1876, when discussing his own development, Stainton Moses inquired if Imperator endorsed Magus.

Imperator replied :

" Nothing occurs without our knowledge, and we govern the results for your good. We do not endorse all the means used ; nor do we interfere save with results. We overrule and are not concerned to meddle with means or with agents."

On December 24th, 1876, Stainton Moses produced a letter from Madame Blavatsky, who asserted that she understood Stainton Moses' condition, and implied that she knew who Imperator was. Imperator replied :

" We are not able to say how far any with whom your correspondent is in communication can give her a correct account of you. It is doubtful, so far as we know, though some have the power as Magus. But even he does not understand : his work is other than ours, and he is not concerned with your inner life."

This is a convenient place to describe the " Mystic Band," with the teaching and action of whom Magus was so closely associated, that it is often hard to say whether he was acting for them or independently. To use a modern phrase, he was their " executive officer." The constitution and objects of the Band were set forth by Imperator on August 1st, 1875, in Book XVI., as follows :

" The sages and mages of the past knew much that is lost to your age. They patiently and laboriously got together observations and deductions which embodied to them substantial proof. Then as now man must wrest for himself her secrets from Nature. We are not permitted to do more than direct and guide. These sages learned much, and erred in many ways too. But their very errors may teach you : while their knowledge will be most profitable for you.

## The "Controls" of Stainton Moses

"Some of these Ancients have been concerned about you for long: and they have now, at my instigation, formed themselves into a band who will direct you and instil into your mind the right way in which to pursue this branch of knowledge. Those concerned with you are:

"Prudens, who yields to none in this branch of secret knowledge: and who, as you know, was even in earth life a student of the occult.

"Philosophus, who has had much influence in guiding your mental bias, and who on earth merited the surname of the Great Philosopher.

"Mentor, whose store of knowledge and whose power over the elements are vast and of vast use to our work.

"Kabbila, whose philosophical lore was gained in the schools of Old India.

"Chom and Said, who are versed in the science of ancient Egypt, that storehouse of mystic truth.

"Dee, who studied and learnt in your own country, and may know your mental needs more clearly.

"Alta, the Druidess, who knew much of secret truth, and learned it in the mystic rites of her people.

"Magus, who carries with him the store of occult knowledge which he learned in the ancient African brotherhood, to which he belonged on earth, completes the Mystic Nine—the triple three-fold chain of hidden truth. From India and Egypt, from Arabia and Africa, ancient philosopher and mystic sage, priests of the most ancient mysteries and interpreters of the hidden truths of Nature, are ready to teach you so soon as you are ready to be taught. They are able to show you what your Ancients knew in ages long gone by, and to winnow the grain of truth from the husks of human fancy."

On August 3rd, Rector said that Prudens was the "chief" of the Mystic Band, was very powerful, and would not allow any of them to act independently, but later Magus seems to have taken the first place. Rector also said:

"These spirits have been concerned in working out the train of mental occupation which they followed on earth. Some are purely students of the mysteries of nature, and know little else, as Magus, Dee, Mentor. Others combine that with other philosophy, as Prudens and Philosophus."

The Mystic Band had not a free hand at first, for on August 16th, 1875, in Book XVI., when Stainton Moses



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asked their opinion about his joining certain societies, they expressed approval, but said that they must await Emperor's return, as they decided nothing without him. Later they were allowed wider discretion ; a mystery was made about the way in which the topaz mentioned above was to be given to Stainton Moses ; he was exercised about it and asked for the orders of Emperor, who said on February 23rd, 1876, in Book XIX. :

" You desire our endorsement of what our friends do. It is not needed. We have placed them in rapport with you for the purpose which is being carried out : and having done so it is needless to say that we are responsible. Follow their wishes and you will be instructed aright."

Again on November 21st, 1876, in Book XXI., he said :

" When will you learn that the processes by which your spirit is set free and led into the paths of wisdom are governed by other agencies ? We do not interfere."

The teaching imparted by Magus and the Mystic Band was received mainly in Book XVII., on October 3rd, 4th and 5th, 1875. It relates to such subjects as the Astral Light, the nature of Spirit, Elementaries, Will Power, the Ensoph, the Odic Sphere. The writing is Rector's, but Magus often signed and sometimes other members of the Band. Magus made a mark for signature, two strokes crossed like the Capital letter "X," with the four ends bent so as to give each of the two strokes the form of the letter "S" or "Z." The Hebrew letter Schin was also used as a sort of corporate signature. After Books XVI. and XVII. there is little of their teaching without Emperor's endorsement, which seems to have been needed for two reasons ; Stainton Moses had little confidence in Magus, and the subject matter of their communications suffered from Rector's inability to understand the meaning of the authors. On August 2nd, 1875, in Book XVI., when writing a communication signed by all the members, Rector said that he wrote with difficulty because they had not

## The "Controls" of Stainton Moses

yet learned "to give messages in orderly manner." On August 3rd he said that he could not understand what they wished to convey: "I do not write for them with such ease as for the chief." Writing for Magus alone exactly a year later, in Book XXI., Rector made a similar complaint.

They, however, executed some extraordinary direct writing and drawing in Book XX. On March 3rd, 1876, Stainton Moses made the following note just beneath Imperator's signature to a communication of the same day:

"While I was writing the above automatically, the under-written pencil letters grew under my hand. No pencil was near me. I watched them from time to time, merely covering the page so as to get darkness."

Under this note have been written in pencil the signatures (marks) of Magus and Mentor, then the words "Be at rest" and the mark of Kabbila. The book is a long one, and the crease due to the stitching forms a division parallel (and not at right angles) to the lines of writing. Imperator's communication closes a little below the middle of the top page, the lower part of the top page contains Stainton Moses' note, the direct writing in pencil is on the upper part of the bottom page.

On March 6th Stainton Moses inquired how this writing was done when no pencil was near. The following dialogue occurred:

PRUDENS: It is not necessary that we should have the materials.

S. M.: You are back. I find it very hard to read your writing.

PRUDENS: We will get one of the brothers to be our scribe.

S. M.: I can read that. You say it is not necessary to have materials.

KABBILA: No. We can act without.

S. M.: Oh, Kabbila. You are almost as bad. Why don't you get a decent scribe among you?

KABBILA: † R [Rector] does not like to write for us.

S. M.: Why then?



## Philosophers and Sages

KABBILA : He has difficulty in coming into close rapport. He is on another plane.

S. M. : But why should you put all that space between your letters ? It would be all right if you did not do that.

KABBILA : I am not able to alter now. The signs are only symbols to me.

S. M. : And you think one is as good as another ? You take one set of symbols and keep to them ?

KABBILA : Yes.

S. M. : Then where do you get the ideas from ? How do you know that " yes " means assent ?

KABBILA : I learned.

S. M. : That writing is better. How is it that you could not write like me ?

KABBILA : It is possible. But we do not wish to try. It would make confusion.

PHILOSOPHUS : We do not wish when we have once become known to you by particular symbols to change.

S. M. : That is Philosophus ?

PHILOSOPHUS : Yes. But you would not know me if I were to change my signs.

S. M. : That is true. But I wish you had all selected more readable ones.

RECTOR : It is enough. I will write, for Magus is impatient at being prevented from doing what he wishes. They wish to tell you that the use of material agencies under perfectly good conditions is not necessary. The secret writing [see Chapter XI.] was executed by the will of the communicating spirit partly in red : and it is not necessary that any red ink be used. It is usual to employ the pencil or pen that is near at hand. But it is not essential. You have here no blue pencil. Magus will shew you that he can produce blue signs. Close the book, and lay your hand on it.

Then come the following words in letters not joined together, apparently written with blue pencil, also the mark of Magus (not reproduced) is at the beginning and end of the sentence : " Magus. You are not wise yet."

Under these words is the following note in brackets, written by Stainton Moses in his normal writing :

" (The above was written in a little under a minute : the book being closed : and there being no blue pencil on the table.)"

## The "Controls" of Stainton Moses

Then the dialogue continues :

S. M. : Can you do it in another colour ?

RECTOR : He will. Close the book as before and open when you have counted 20.

Then comes the following sentence, similar to the first in the form of the letters, and the mark of Magus, but apparently written with a red pencil :

"MAGUS—You will be wiser soon."

Under the red writing is a note in brackets written by Stainton Moses in his normal hand : "(I counted my 20 and found the above : no red pencil being on the table.)"

Then the dialogue is continued :

RECTOR : These experiments are useful only as shewing you the power. The explanation will come in time : but you must be more prepared. We want to familiarise you with the power ; that you may know that such things are done. But do not seek the needless repetition of the experiment. Such are not done save for a purpose which warrants the exercise of the power. Remember this. It is no matter of mere curiosity : nor do we wish to multiply marvels.

S. M. : Who is writing ?

RECTOR : I, Rector, write the words of Prudens, and of Magus.

S. M. : I do not want marvels multiplied. I will only ask for my own satisfaction one question. Can you write rapidly in more colours than one ? Or can you only produce one effect at once ?

RECTOR : You are foolish. Behold ! Do as before, but count 5 only.

Then follow a number of signature marks of various controlling spirits, apparently drawn with red, blue and black pencils. (See Plate VI.)

Under these marks is the following note, written in brackets by Stainton Moses in his normal hand.

"(I complied ; and the result shews signs made in Red Blue and Black. The experiment is conclusive : and corroborates a very remarkable statement of O's about some slate writing in which the characters were made in blue and red. It is curious that in this case no letters or sentences are written. It seems that coherent utterances take more time and pains. This page was produced literally in 5 or 6 seconds. The book was not closed longer.)"



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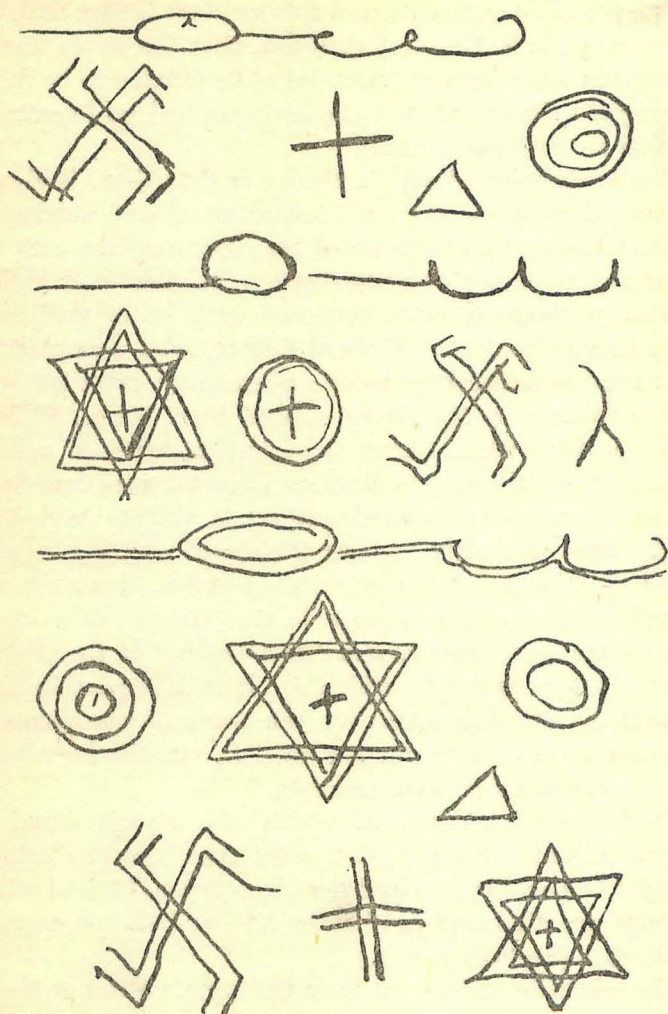


PLATE VI.

From Book XX., p. 31.

*NOTE.—In the original a few of these figures are drawn in more than one colour, blue, red and black being used.*

## The "Controls" of Stainton Moses

One plausible explanation of this incident is that Stainton Moses was the victim of a delusion, that he wrote unconsciously in some form of trance what he fancied to be direct writing of spirits, and that the dialogue had no foundation outside his subliminal mind.

The weak point of such a theory is that there is always a sharp division between his supraliminal and subliminal action; there is no instance of his confusing one with the other to an extent commensurate with this explanation. Similar phenomena have occurred with other mediums; his reference to "O" (Colonel Olcott, who corresponded with him) is apparently to the phenomena recorded later by that writer in *Old Diary Leaves*, First Series, Madras, 1895, p. 362, where some experiments with a private medium, Cozine, and with Madame Blavatsky are described; in the former case coloured writing is said to have been precipitated on a slate without the use of pencil or crayon. After all, this experience of Stainton Moses, though it was an extraordinary *tour de force* in the absence of a circle, was on the same lines as the direct writing at the séances of which there is ample evidence. It is, however, fruitless to prolong the discussion, for the want of corroborative evidence makes the circumstances unfavourable for expecting general belief in such marvels.

Other manifestations, in which the Mystic Band or Magus played a leading part, were the "secret writing" (alleged to be a cypher) and the hieroglyphs, both of which subjects are discussed in Chapter XI., and the photograph of W. B. (See Chapter X.)

There is little instruction from the Mystic Band or Magus on record compared with the importance of the phase of the development of Stainton Moses which they superintended. He lost much of his power of physical mediumship, including automatic writing, and increased his clairaudience and clairvoyance, including the faculty of seeing visions. That he went through, or at least began,



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a severe course is clear from what he said when reviewing the late Mr. A. P. Sinnett's book, *The Occult World*, in the *Psychological Review* of July, 1881, p. 17. He argued that the training of the adept was much the same process as the development of the medium, and declared that after making experiments in Occultism under the guidance of Magus he had abandoned them as incompatible with ordinary life in the world, suffering from them physical mischief from which he never recovered. There are references to this course in the automatic writing, but there are practically no traces of the actual teaching. Myers seems to have thought that the gap was filled by a more private book which Stainton Moses destroyed in his lifetime. (*Proceedings S.P.R.*, Vol. XI., p. 69.) That there was such a book is possible, but the only passage which gives any colour to the conjecture occurs in Book XXI., dated October 15th, 1876, in the following dialogue :

S. M. : Can you tell me what is the nature of my own conflict ?

RECTOR : You are passing through a phase of spiritual development as we have told you. We may not write these words here.

S. M. : What do you mean ?

RECTOR : They must be spoken, or, if written at all, it must be in a book that is for your own eye alone.

S.M. : Oh ! I will get a locked book. It may be useful for me to have them in writing for reference.

RECTOR : It is well. Do so.

The next book, XXII., has a lock, but does not contain any matter more secret than is in the other books. If there had been a book separate from the series I.-XXIV. there might sometimes have been a cross-reference, or even confusion, but there is no trace of either. It seems probable that there was no secret record, but that the teaching was given by inspiration, clairvoyance and clairsaudience ; such is the conclusion to which several passages point.

On the other hand the remarks made by Stainton Moses in the introduction to *Spirit Teachings*, p. 4 (quoted by

## The "Controls" of Stainton Moses

Myers in *Proceedings S.P.R.*, Vol. XI., p. 66), support the opposite conclusion :

"The volume is the record of a period during which 'Imperator' was alone concerned with me ; though, as he never attempted writing, Rector acted as his amanuensis. At other times, and especially since that time, communications have apparently proceeded from a company of associated Spirits, who have used their amanuensis for the purpose of their message. This was increasingly the case during the last five years that I received these communications."

Now, as most of the teaching in the last four books is Imperator's and there is very little from the Mystic Band or Magus alone, the obvious inference is that when making this assertion Stainton Moses included also the contents of a separate private book. There is, however, a serious inaccuracy in the first part of the passage which is an obstacle to the acceptance of the whole as an exact statement of fact. "The Volume" [*Spirit Teachings*] starts with long communications from Doctor, who preceded Imperator and Rector in the series of automatic script ; so it cannot truly be said to be a record of the period when Imperator alone was concerned. Stainton Moses was not accurate about details ; when he wrote the last two sentences of this passage he had in mind the fact that the teaching of the Mystic Band was later than the bulk of the messages contained in *Spirit Teachings*, and he probably trusted to his memory without consulting the records or weighing his words.

It is uncertain whether Myers regarded Magus as a personating spirit or a creation of the subliminal mind. (See *Proceedings S.P.R.*, Vol. IX., p. 255, and XI., p. 107.) Olcott's identification of Magus with an Adept who instructed him and Madame Blavatsky will be discussed later in Chapter XIII.



## CHAPTER V

### ENGLISH HISTORICAL CHARACTERS

#### GROCYN AND HIS FRIENDS

AT a séance on March 20th, 1873, Imperator said that he had influenced a medium about the time of the Reformation who "was proximately concerned in the movement which separated the Protestant from the Roman Catholic Church; the influence he exerted was an indirect influence on one of the prominent movers of that convulsion." The quotation is from Mrs. Speer's record, printed on page 248 of *Light* for 1892. The reference, no doubt, is to Imperator's connection with Grocyn, the friend and tutor of Erasmus; the latter was a prominent figure in the Reformation. (See the article on Erasmus in the *Encyclopædia Britannica*). It is significant that at the same séance J. N. L. disclosed her identity with Lydgate's sister. This coincidence will be discussed in Chapter XIII.

At the séance of March 23rd, 1873, a sound like that of a lyre was heard. (See *Proceedings S.P.R.*, Vol. IX., p. 278.) It was repeated on subsequent occasions, and the unknown spirit who made it was called the lyre-spirit. On May 16th, 1873, in Book I., Doctor in reply to Stainton Moses' question about the personality of the lyre-spirit wrote:

"You may remember that the Chief once told you of a spirit whom he had guided during his earth life and who had

## The "Controls" of Stainton Moses

been to him as you are now. . . . This is that spirit. In earth life he was known as William Grocyn. He was a well-known theological disputant and Reader in Magdalen College, Oxford. So great was his fame that he disputed before your King Richard III. He was an elegant Greek and Latin scholar, pupil of Angelo Politian and of Demetrius Chalcondylas. . . . He solaced his spare hours with the harp of which he was very fond. One of his chief companions now is a Welsh bard who passed away long long ago and who like him is fond of the harp."

Doctor then gave the following particulars about Grocyn : He was born at Bristol in 1440 and died at Maidstone in 1520 ; he was educated at Winchester and New College, Oxford ; he was the tutor of Erasmus and he met Chalcondylas at Padua.

On September 12th, 1873, in Book VI., Doctor said that Grocyn was a great Aristotelian student and that to him and his friends was due the revival of the study of Greek. Stainton Moses' comment was : " And I had thought of Grocyn only as a musician."

The best authority on Grocyn's life is the Memoir on him by Professor Montagu Burrows, printed on pp. 332 *et seq.* of the Oxford Historical Society's *Collectanea* (Oxford, 1890). There is no indication therein of Grocyn's fondness for music. If the fact had been on record it would almost certainly have been mentioned. Perhaps his taste and skill were insufficient to deserve notice in his own times and were forgotten afterwards, but have been exaggerated by Stainton Moses' subliminal mind or some other cause. There is not so much information about his life that the negative can be presumed from the silence on the subject of music.

In other matters the particulars in the script agree with the Memoir with the following exceptions. The year of his birth was certainly later than 1440 and the place was probably Colerne, not Bristol ; even during his lifetime a man may easily make mistakes on such points.



## English Historical Characters

In the Memoir, Grocyn is said to have studied at Florence, not at Padua, which is mentioned only with reference to Linacre's visit to Italy, but the statement in the script may be true; little is known of his doings in Italy; he may have gone to Padua.

Dr. Speer came across Drummond's *Erasmus. His Life and Character* (London, 1873), and questioned Grocyn about it at the séance of October 14th, 1873. This incident is recounted in *Proceedings S.P.R.*, Vol. IX., pp. 279, 331-333. A previous statement made by Grocyn, about his meeting Erasmus when the latter was seventeen years of age, had been misunderstood, and Dr. Speer had made mistakes about the names of the Italian Professors who had instructed him. Grocyn made corrections on both these points, and supplemented them next day by automatic writing in Book VIII. (See *Spirit Teachings*, p. 182.) He was right as to the names of the Professors, but no corroboration can be found in the Memoir or elsewhere for his statement that he met Erasmus at Paris. The dates as quoted in the Memoir, Drummond's book, and the *Encyclopædia Britannica* are inconsistent with it. Erasmus lived in Holland until he was about twenty-five, and was not at Paris when he was seventeen; he was born about 1466, lived in Holland till about 1491, when he went to Cambrai; after 1491 he studied intermittently at Paris; he was admitted to the University Hostel there in 1495; he went to England in 1498 and studied under Grocyn; he may have paid a short visit in 1497 also. Grocyn's visit to Italy was between the years 1488 and 1491. There is no record of Grocyn ever having been at Paris, and if he had ever gone there independently of his journey to Italy the occurrence would have hardly remained unnoticed, especially if, as he says, he studied there. It seems, however, that Grocyn's meaning was that he went to Paris on his way to Italy. (*Proceedings S.P.R.*, Vol. IX., p. 331.) In this case he cannot have met Erasmus there



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unless all the authorities are wrong about dates. It is almost impossible that he can have met Erasmus at Paris, even in 1491, on returning by that route from Italy. The only fact in favour of his story that he went to Paris is the presence there of Vitelli, who taught him Greek at Oxford, and moved from Oxford to Paris in 1489. It is possible that the séance record is not accurate, and that Grocyn really said something more in harmony with the statements of the biographers; also that those statements require qualification owing to imperfect knowledge of the events of so distant a time. It is clear that the soi-disant Grocyn knew more about the real man's doings than did his questioners, and that he acted in a convincing manner the part of a person who is irritated at contradiction when he is telling the truth. If he was a personating spirit who had got up the story from books, or if he was a secondary personality of Stainton Moses with the resources of the subliminal mind at his disposal, aided by a kind of clairvoyance, the unnecessary invention of falsehoods to supplement a collection of true details is equally hard to understand. A plausible theory is that he was the real Grocyn and had forgotten much of his earth life, so, when pressed for information, he made mistakes. It is a great pity that no member of the circle examined his statements closely and asked for further explanations.

Grocyn manifested at many séances, making musical sounds of several kinds. (See *Proceedings* S.P.R., Vol. IX., pp. 281, 315, 316, 318, 323, and Vol. XI., pp. 32, 39, 40, 47 (on the pier at Southend without a séance), 49, 51.) When Dr. Speer told him that the sound was like King David's harp he said: "I know him." (See Vol. IX., p. 323.) On two occasions, June 21st and July 26th, 1874, he was so engrossed in making sounds of a special kind that he forgot to watch the condition of his medium and drew too much power, with bad results on Stainton Moses' health. For the latter experience see the notice of Catherine Pauline



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Speer, pp. 134, 135. Emperor blamed Grocyn severely for these mistakes, described him as "too earthy" and deprived him of the work of managing the power at séances.

Grocyn wrote several short communications in the books of automatic writing, but gave no independent teaching. He wrote in Elizabethan style, a running form of hand which was not current in his day. His direct writing at a séance was in the same style. (See *Proceedings S.P.R.*, Vol. XI., p. 27.)

His manifestations showed a cheerful, rather excitable, personality, hardly in keeping with the austere character described by Erasmus. (See the Memoir mentioned above, pp. 376, 377.) That description, however, is in harmony with the influence of Emperor, who claimed to have been his spirit guide during his life on earth. Perhaps the change was due in some way to the psychic atmosphere of the circle.

Stainton Moses had a remarkable experience in 1883 which strengthens the case for Grocyn's identity. The incident is described in *Light* for April 28th, 1883, and in pp. 139, 140 of Arthur Lillie's *The Worship of Satan in Modern France* (London, 1896). In *Light* the names are suppressed or disguised. He visited a friend at Sheperton Rectory, of which Grocyn was at one time the incumbent, and was given the room which used to be Grocyn's. His mediumistic powers for physical phenomena had by that time ceased, yet he was disturbed at night by raps and other noises which he had not heard for years, including the peculiar sound associated with the spirit of Grocyn, though, till he was informed by his host the next morning, he knew nothing of Grocyn's connection with the place. It certainly looks as if Grocyn was attracted to his old home by the presence of Stainton Moses and renewed his manifestations, though it is possible, in spite of his professions of ignorance, that the latter may have read or heard somewhere of the former's connection with



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Shepperton and forgotten the fact. It is unfortunate that there is no evidence of another person to the objective nature of the sounds; in the absence of such corroboration the incident will, perhaps, be ascribed to dream or delusion originating from the subliminal memory, though such an explanation will be unsatisfactory to many minds.

Two other spirits, who had been friends of Grocyn on earth, were members of the Band. The first was Odorifer, said to have been Thomas Linacre, founder of the College of Physicians, Clerk in Holy Orders, Prebendary of Westminster and Rector of Wigan, to have lived 1460 to 1524, and been associated with Grocyn, Colet and Lily in promoting the study of Greek. These particulars agree with the *Dictionary of National Biography*. His chief duty as a member of the Band was to bring scent, as his name implies, not merely as a phenomenon, but to make a suitable atmosphere; for the latter purpose he once insisted on the séance room being changed (Book VIII., October 14th, 1873). He made a peculiar sound at séances. (See *Proceedings* S.P.R., Vol. IX., p. 346.) In his character of physician he was probably responsible for the teaching of February 9th, 1875, in Book XV., about the connection of such diseases as catalepsy with spirit action. The duties assigned to him were not sufficiently prominent to show much of his personality.

The second was William Lily. On September 12th, 1873, in Book VI., Doctor wrote about him that he "wrote a Greek Grammar which is still in use, he gained his Classical Education at Rome under Joannes Sulpitius and Pomponius Sabinus." According to the *Dictionary of National Biography* the second name of Pomponius was Laetus, not Sabinus; if there was a mistake it was not too important to be due to forgetfulness. A more serious error relates to the Grammar, it was really Latin and not Greek, but Lily is not said to have been present, and it is not unreasonable to suppose that, owing to the frequent mention



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of Greek in connection with Grocyn, the word was due to a slip of the pen or to an association in Stainton Moses' subliminal mind.

### JOHN DEE

Another historical spirit who lived later than Grocyn, but manifested frequently with him at séances, was John Dee, the celebrated man of science and astrologer who flourished in Queen Elizabeth's reign. He manifested for the first time on April 18th, 1873, making a metallic knock; the next day he came again, showing a shadowy arm. (*Proceedings S.P.R.*, Vol. IX., p. 305). The description of his earth life, which he gave in Book I. on April 19th and 20th, has been reproduced in *Spirit Identity*, pp. 60, 61; it agrees with the account in the *Dictionary of National Biography*. On later occasions he manifested at séances by making very loud knocks, sounds loud enough to disturb the sitters. He seemed to derive this extraordinary power from the direction of the sitters' minds to him. (See *Proceedings S.P.R.*, Vol. XI., pp. 27, 39.) He was also seen clairvoyantly by Stainton Moses on June 9th. He was associated with Doctor and Prudens and was considered to be serviceable in directing séances owing to his study of the science of psychic communication.

He was a member of the Mystic Band. A curious incident occurred on August 3rd, 1875, when Rector was discussing in Book XVI. his own relations with that organization, and said that all the members of it, except perhaps Dee, were high spirits, though "not on my plane." Dee, who presumably was not meant to know this remark, interposed, in a similar way to the occurrences described above with reference to the mention of his name at séances, protesting that he, too, was a high spirit. Rector passed on his protest to Stainton Moses, explaining that he did not know anything about Dee, who was in another sphere,



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so may have made a mistake, but thought it advisable to appease him as he was "of a somewhat rash disposition."

John Dee gave no independent teaching and wrote little more than his signature. His handwriting has the appearance of having been done with a very broad pen, though the same pen was used as for the minute and fine strokes of Doctor's letters. There are some of John Dee's autograph documents in the British Museum (Additional Manuscripts 19065, f. 7, p. 43, and Lansdowne 19, Art. 38), and in the same form there is a facsimile signature in Bailey's *Diary of John Dee*, 1880. There is no similarity between the signatures in the autographs and in the automatic script. In the former the "D" is in Capital form with a flourish, and the "e" has a crescent above it: in the latter all the letters are plain with blotted loops and the "D" is not a Capital. It is strange that a spirit with so much psychic power could not imitate the signature of his earth life; the most plausible reason for failure is want of *rapport* with Stainton Moses, who seems to have been afraid of his violent demonstrations. His boisterous behaviour was no more in keeping with his character as described in the *Dictionary of National Biography* than the coarse automatic script with the elaborate handwriting of his earth life. If, however, his own haughtiness as suggested in the Dictionary (Vol. XIV., p. 277) was responsible for his quarrel with the Fellows of Manchester University, the same trait animated his protest about his position in the spheres.

### ELIZABETH BARTON

Known in earth life as the Holy Maid of Kent, she was the most important figure in a group of historical spirits who were not members of the Band, but were produced for evidential purposes; in her case there was another object, her own improvement. (See *Proceedings S.P.R.*, Vol. IX., p. 329.)



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She told her story on September 2nd, 1873. Doctor requested Stainton Moses to remain passive, as a new spirit wished to write if possible. There followed a rough sketch of the top of a column and her signature, which Stainton Moses could not read, then more writing illegible. Doctor intervened, explained who she was, and transcribed her message.

E. BARTON : . . . I was on earth a seer, even as you. I received messages from the Mother of Jesus and was constantly inspired by her and by Dorcas. The messages which I gave were laughed at by the foolish and ignorant, but esteemed by the wise and prudent. The Archbishop and Bishop of Rochester knew the truth of what I revealed. They were good men, very, very, and Sir Thomas More he was very good and wise.

S. M. : What Archbishop and Bishop ?

E. BARTON : Warham, Archbishop Cant : and Fisher, Bishop Roch : I used to be in the trance for months together once for six and once for seven months. . . .

Here the writing became illegible and Doctor again intervened.

DOCTOR : I must continue the writing. Our friend is unable. She wishes to say that the scandalous stories which were circulated about her by her enemies were false. She was, as she says, an eminent trance-medium, a vehicle of communication between Mary and the earth. It was only because her communication did not please Henry the King that she was killed. She says that he was a monster, and that Wolsey was not so bad as his master. She is very anxious that I should write for her in her own words.

"I was not consciously wicked. I was a true and good Nun, good, good according to my knowledge. I was a good Seer and Trance speaker and writer. That was all true and people did not understand it. But my friend Masters, he was my priest, and Bocking, and Rich, and Fisher, and More and the Archbishop and Risby and others knew. The villain Star-chamber put all to death. And for countless years I have suffered through [?] their [?] treachery, and have desired to come and say that I was pure and true. I was not wicked and false. No. For ages I have longed to be able to come and say this. And now I am permitted I shall go back and rest content. I thank you with all my heart. You do not know what a blessing it has been to me."



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She says truly. She is the woman who on earth was known as the Holy Maid of Kent. She was servant to a farmer named Cob at Addington. From the earliest years she had ecstatic states which the ignorant called convulsions. Her predictions were largely realised, and she exercised healing power. Phenomena now familiar to you would also occur with her as a physical medium. It was Archbishop Warham who got her admitted to the convent of St. Sepulchre's at Canterbury. Then it was that most of the trances and visions took place. She has been anxious to make it clear through you that she was a pure and true medium and that the libellous stories circulated about her were the invention of her enemies. She was a seer of great power—a clairvoyante. For nine years she exercised her gifts in the convent and it was not till the spirits led her to take the side of his wife Catherine against Henry that she was accused before the Star Chamber. Then under torture she made a false confession, and it is this desertion of her colours, this paltering with truth that has been the cause of torture to her since. She will now be able to cast off the weight that has pressed her down and will rise.

Elizabeth Barton with her own hand wrote a short message, endorsing Doctor's last message, and apparently withdrew. The dialogue continued with Doctor, who in the course of it wrote: "Her false confession caused the death of Masters, Rich, Risby, Dering [?], Bocking, Gold, Fisher, More, and injured many others in liberty and goods."

This story tallies with the account in the *Dictionary of National Biography* with two important exceptions. Elizabeth Barton's claim to have been an inspired seer is not admitted there, for she confessed before the Star Chamber that she was an impostor and repeated her confession on the scaffold. In this connection Myers' remarks (in *Proceedings S.P.R.*, Vol. XI., pp. 105, 106) should be read; he thought that her allegation of torture, though contrary to Froude's finding, was probably true and should be considered as a point in favour of the spirit's claim to have been Elizabeth Barton.

The second exception relates to Doctor's last sentence quoted, in which are the names of the persons said to



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have been executed. More, Fisher and Rich were not executed. Now this appears to be a mistake of Doctor's own making, he was not at this time repeating Elizabeth's remarks: she had kept straight through more difficult details; she certainly did say that the Star Chamber "put all to death," but this was a general statement and could not have been intended to cover all the names which she had just mentioned, including that of the Archbishop. It certainly does look as if there were two personalities: Elizabeth, who knew all the facts; and Doctor, guarantor and critic, who had not got up his case thoroughly. It seems to be carrying the theory of personation or the subliminal mind too far to suppose that the fabrication of a false personality to represent the Holy Maid of Kent should be attended with a glaring error put into Doctor's mouth. The same knowledge which equipped the assumed character of Elizabeth Barton would have sufficed to save her guarantor from such a blunder.

Her writing is somewhat like that of Prudens, the letters are as narrow, but not so long and regular; it is more of a scrawl, and in some places illegible.

As in the case of Grocyn, it is in a running hand, which had not been introduced in her day, and therefore is an anachronism. She gave no message on any other occasion than that mentioned above.

### EDWARD FAIRFAX

Rector introduced Edward Fairfax on April 12th, 1874, in Book XII., saying that he was the son of Sir Thomas Fairfax of Denton, was a poet and translated Tasso's *Jerusalem*; he was a man of peace, but his two brothers were soldiers; his elder brother became Lord Fairfax of Cameron; Lord Fairfax was knighted for service before Rouen, the younger brother distinguished himself at the siege of Ostend and the battle of Newport; that Edward

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was born towards the end of the 16th century and died about 1630 ; that he lived near Lord Fairfax at Newhall, and wrote a metrical life of the Black Prince besides pastoral poetry. This communication was signed "Edward Fairfax." The statements agree with the article in the *Dictionary of National Biography*. In the British Museum is his unsigned autograph treatise about a case of witchcraft : Additional Manuscripts, No. 32495. The word "Fairfax" occurs in that treatise, but does not resemble the same word in the signature in the automatic script. The comparison of a signature with a name in the body of a document is inconclusive. This spirit manifested on no other occasion, so there is very little material for a decision. From page 170 of Vol. VIII. of the *Spiritualist*, 1876, it appears that Stainton Moses had no normal knowledge of Edward Fairfax, and attributed his "return" to the interest he had taken in psychical research during his earth life.

### EARL RIVERS

This case is similar to the last. On July 16th, 1874, in Book XIV., a new spirit made some drawings of trees and then wrote :

"By ye sufferaunce of our Lord Imperator, ye servaunte of ye living God, we come to you with blessings. Antony Wydeville Erle Ryvers in ye earthe lyffe, now [illegible] Paynim, a Pilgrim of Grace."

Rector then intervened and made a statement, of which a summary is given below :

He is Earl Rivers, he lived from 1440 to 1483, being guardian to the young King he fell under the wrath of Gloucester and was beheaded cruelly. He was a great admirer and patron of letters. The second book printed by Caxton was a work on philosophy translated by the Earl from a French translation of the Latin original. He was in life much attracted by pilgrimage, he still roams and "visits new spheres."



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These particulars agree generally with the article on Anthony Woodville in the *Dictionary of National Biography*, where his book is said to have been the first one printed by Caxton; he went on several expeditions and pilgrimages to foreign lands. In the Manuscript room of the British Museum the indices show his name as Widville. There is a tracing of his signature "Rivieres" on p. 316 of Additional Manuscripts 25459; it does not resemble the "Ryvers" of the automatic script.

### JOHN LYDGATE AND HIS SISTER

A spirit giving the initials J. N. L. came to the séance of New Year's Eve, 1872, and said that affinity had brought her; she tilted the table and rapped, then went away. (See *Proceedings S.P.R.*, Vol. IX., p. 296.) She came again on March 20th, 1873, and gave her name, Janet Nares Lydgate, for the first time. On April 2nd at a séance she introduced her brother, "who gave the name of John Lydgate; said he was a monk, who lived about 1420, at Bury St. Edmunds, at a Benedictine monastery; that he got his education at Oxford and travelled abroad; that he kept a school of poetry, and published the *History of Thebes* and the *Siege of Troy*. Affinity had brought him to me." (See *Proceedings S.P.R.*, Vol. IX., p. 305.)

On Good Friday, about a week later, Doctor said, in Book I., that Lydgate came as a test and would not manifest regularly, his sister had been aided and was grateful.

On April 16th, in Book I., Doctor gave the sister's full name, as if it were being told for the first time, in spite of the communications made at the séances of March 20th and April 2nd. In this connection the spirit Nares was mentioned as belonging to a family connected with the Lydgates. (See notice of Nares in Chapter VI.) The suggestion was that the sister's second name of Nares was the surname of that family. Now Lydgate may have

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had a sister ; nothing is known of his family. (See p. 97 of Introduction to *Temple of Glas*, London, 1891 ; Editor, J. Schick, Ph.D. ; No. LX. of Extra Series of Early English Text Society.) Reference to other authorities and a perusal of Lydgate's *Testament* throw no light on the subject. If he had a sister it is extremely improbable that she had "Nares" as a Christian name. Lower, in *Patronymica Britannica*, London, 1860, page XXXV., quotes Fuller as his authority for stating that surnames were not used as Christian names prior to the Reformation, and a perusal of the lists of names contained in Fuller's *Worthies* supports this statement.\* It is difficult to frame any theory to explain plausibly the fabrication of this impossible name. If Lydgate had come first, then his sister and Nares, the forging of a link between them would have been intelligible, but it is hard to believe that Stainton Moses' subliminal mind or some personating spirit started with J. N. L. to pave the way for John Lydgate and Nares ; the association was unnecessary. Perhaps J. N. L. was genuine, but her name was not Nares. She may have owed it to some confusion with Nares in Stainton Moses' mind. The letters J. N. may really represent Janet or even her brother's name John (Jno.). There is no satisfactory explanation.

On April 24th, in Book I., Doctor gave further particulars about Lydgate, that he wrote the *Fall of Princes*, the *Life of our Ladye*, more than 250 pieces in all ; that he translated the *Dance of Death* from the French, and was paid for it by the Chapter of St. Paul ; and translated the life of St. Edmond, Patron Saint of the Abbey of Bury, a copy of which was presented to Henry VI. ; his models were Boccaccio and the French writers ; he knew no Greek, only French and Italian. These details agree generally with the article in the *Dictionary of National Biography*, except the estimate

\* See also *Notes and Queries* (12 S. IX. 437). A reply to a reference made about this particular name.



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of the number of his poems having exceeded 250. This figure seems to have been taken from the total (251) of a list prepared by Ritson, which has been criticized destructively by Schick mentioned above and others. The particulars, including this item, may have been taken from biographical literature by Zachary Grey, a spirit said to have been able to read, especially as Grey wrote some of Lydgate's poetry for evidential purposes, as will be mentioned below in the notice of Grey. Neither the poetry nor information obtained from books contributes to the proof of identity, but the manner in which these materials have apparently been collected makes the inclusion of the sister with the impossible name all the more incomprehensible as part of a concerted design. Lydgate took no open part in the Band's mission, but was seen by Stainton Moses in his vision of Worship in the Spheres, on August 27th, 1873, recorded in Book VI.

### ZACHARY GREY

He was first known as Zechariah, and introduced himself by making raps like "sharp metallic clicks" at séances in March, 1873. He gave an account of his earth life on April 28th and June 12th, 1873, in Books I. and II., the substance of which has been stated in *Spirit Identity*, page 61, and agrees with the articles about him in the *Dictionary of National Biography*.

He said that his real name had been Zachary—not Zechariah—Grey, and he wrote several times in the automatic script over this name. Many autograph letters of this clergyman, a person of some repute in his day, are in the Manuscript Room of the British Museum. (See Vol. II. of letters to the Rev. W. Cole, 6401, ff. 67 *et seq.*) Except in the signature, no resemblances are noticeable in comparing the writing of these with the script. In both an abbreviation of the Christian name, i.e., "Zach.," is always used in the



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signature. In the autographs the "Z" is always written in the printed form, in the script the printed form occurs on the first occasion and the cursive form subsequently. In Books I. and II. of the script "Grey" is spelt with an "e," the correct way, and in Book V. with an "a." In the autographs the "G" is in cursive form and joined on to the "r"; in the script it is in printed form and separate from the "r." The "y" has a looped tail in the autographs, and only a single stroke for tail in the script. It is unusual to find in the script such variations from the first form of signature as in this case: the change of spelling and the alterations in the form of the "Z." There has certainly been no conscious copying, but the use of "Zach." suggests that whoever was responsible for the signature had some recollection of it. There is no indication that Stainton Moses can ever have seen it, except that he often visited his parents, who lived at Bedford, and that Zachary Grey had been the incumbent of Houghton Conquest, near Ampthill, in the same county. Stainton Moses, however, certainly did not remember Zachary Grey's name, for when it was first disclosed to him as the real name of the spirit whom he had known as Zechariah he did not remark that he had heard of Grey, as his behaviour on similar occasions justifies us in feeling sure that he would have done if the name had been familiar.

On May 22nd, 1873, in Book II., Stainton Moses inquired how spirits who had passed over from the earth long ago, could remember minute details of their time. He was told that they could refresh their memories from books, and that two members of the Band attached to him, Rector and Z. Grey, could read. (See *Spirit Teachings*, pp. 31, 32.) Grey wrote some passages of old English poetry in the early books of automatic writing either to prove the identity of John Lydgate and other spirits or more probably to show his own skill and separate existence from Stainton Moses' mind. The first four of these passages are from



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Lydgate's works: No. 1 (24th April, 1873); No. 2 (June 12th), No. 4 (July 20th) have been reproduced in pp. 62, 63 of *Spirit Identity*. No. 3 (June 13th) is copied below:

O thoughtfull herte, plunged in distresse  
With slombre of slouth, this long wynter's night!  
Out of ye slepe of mortal hevinesse  
Awake anon, and loke upon ye light  
Of thilke sterre, that with her bemys bright,  
And with ye shynynge of her stremes merye,  
Is wont to glad all our hemisperie.

This sterre in beautie passith Pleiades,  
Both of shynynge, and eke of stremes clere,  
Bootes, and Arctur, and also Iades,  
And Esperus, when that it doth appere:  
For this is Spica, wit her brightè spere,  
That towarde evyn, at midnight, and at morowe,  
Down from Hevyn adawith all our sorowe.

Myers points out in *Proceedings S.P.R.*, Vol XI., p. 105, that all the four are to be found in Warton's *History of English Poetry*, from which they reproduce a philological error of Warton's own, the inference being that Grey need not have got the words from Lydgate, but could have copied them from Warton's book if he really had the power of reading. The philological error has not been traced, but the point is of no importance, for without this item of evidence the proof of their source is strong enough. In the first place, as Warton quotes very little from these particular poems of Lydgate, the fact that all the four pieces are in his book is a significant coincidence. Except in the use of "ye" for "the" and a few trifling differences in spelling, the script is an exact copy of the passages in Hazlitt's edition of *History of English Poetry* (London, 1871).

No. 1 (Black was his wede . . .) and No. 2 (Her habyte was . . .) are from *The Fall of Princes* (Book VI., Chapters 2 and 1 respectively). They have been compared with an early printed edition (London, 1554) of this work. After



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"affray" at the end of the fifth line of No. 1, two lines occur in the 1554 edition which have been omitted from both *English Poetry* and the script. There are also many differences in spelling, and some in words: e.g., "with grene" should be "wi: light grene."

No. 3 (copied above) consists of the first and fourth stanzas, and No. 4 (and dryeth up . . .) of the first four lines of the sixth stanza of the Prologue of *The Life of our Ladye*. Comparison has been made with some early printed editions of the fifteenth and sixteenth centuries in the British Museum. It is not known to which of these reference is made at the top of page 62 of *Spirit Identity*, but the point is immaterial, for in these passages there is practically no difference between the two editions consulted, while there are many between them on the one hand and the script and *English Poetry* on the other. In the first place Warton quotes Stanzas 1, 4 and 6 in succession, omitting the intermediate stanzas, also omitted in the script. In words the following important differences occur in Passage No. 3 between the early printed editions on the one hand and *English Poetry* and the script on the other. In the eighth line "streme" in the former (printed editions) has become "sterre" in the latter (*English Poetry* and the script). In the ninth line the word "eke" does not occur in the former, which has no word between "and" and "of." In the eleventh line "that" does not occur after "when" in the former, and is an interpolation in the latter, like "eke."

MS. Harley 629 was the basis of the printed editions. (See Hazlitt's edition of *History of English Poetry*, London, 1871, Vol. II., p. 58.) If further investigation (no easy task for one who is not an expert) leads to the discovery that Warton did not make mistakes or arbitrary alterations in copying the text, but followed some other original than the printed editions or the manuscript on which they are based, it may be argued that Grey did not copy Warton's



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book, but the same original. Even in that event, however, he could hardly get the benefit of the doubt, for the choice of passages quoted by Warton would make out too strong a case against him. He was a contemporary of Warton and may have known him, though no trace of their acquaintance has been found, but he died in 1776, a few years before the first publication of *History of English Poetry*. Of course the important question is not the source from which Grey got the lines, but whether the lines and a fictitious personality dubbed Zachary Grey were respectively reproduced and created by Stainton Moses' subliminal mind, a theory which is not proved by the connection with *English Poetry* being established, but is strengthened thereby, because it is more likely that Stainton Moses can have read, supraliminally forgotten and subliminally reproduced the contents of Warton's work, than that he can have had the same experience with two separate books so obscure as Lydgate's poems. He certainly had never read, or he had forgotten, Warton's work, for if he had been aware of the coincidences he would have suspected plagiarism and asked for an explanation.

The passage on page 63 of *Spirit Identity*, beginning "In the countrey of Canterbury . . ." will be found at page 6 of Thomas Hearne's edition of the *Chronicle of Robert of Gloucester*, Oxford, 1724. It is not a close copy, but seems more like a repetition of lines imperfectly remembered. In Hearne's edition the second line is "And most chase about Salisbury of wild beasts y wis," and in the eighth line "Grantebrugge" occurs, not "Cambridge," as in the script. This quotation has not been traced in *English Poetry*, but it is the sort of passage that might be quoted in a historical work and thus be read elsewhere than in the *Chronicle*, so it may have come from a secondary source.



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JEFFREY (OR GEOFFREY) OF MONMOUTH AND OTHER  
CHRONICLERS

On October 5th, 1873, in Book VII.\* Doctor wrote the following communication :

" Friend, I salute you. Before proceeding I introduce to you a spirit who has been waiting to communicate with you now for a long time. The disturbed condition of your mind has prevented him from doing so hitherto. You may recollect that our friend Zachary Grey wrote for you an extract from some poetical works which you have not received information about and which you and your friends have been unable to verify.† The extract is from the chronicle of Robert of Gloucester, who now stands by you. The name of our friend will be familiar to you as the first of the writers of English. He lived with you in the latter years of the 13th century, being born in 1250 and passing to his sphere-life in 1298. He was the first English writer of poetry : if indeed that could be called English which was a medley of Norman and Saxon words : and if that could be called poetry which was mere rhythm. But we must not question our friend's claim to the title of poet. At any rate he was the first who introduced into your language metrical composition."

S. M. : I am very much interested. Pray let Robert tell me of himself and his book.

DOCTOR : There is not much to tell. No published record remains, so he believes, of his earth life. His very name has perished, and he is known to writers on your literature as the Chronicler Robert of Gloucester. He was a monk of the rich abbey of Gloucester, and was sent by his Abbot to Oxford to taken charge of the youth who went from the school of the Abbey to the University. He was the founder of Gloucester Hall, which you know as Worcester College. His Chronicle is, as he informs us, a metrical version of the Latin Chronicle of Geoffrey of Monmouth who lived with you a century previous to Robert. This work in nine Books or sections is a History of Britain, and was translated and adapted, as we say, by our friend Robert : by Wace, in Norman-French, by Layamon in English, also by Mannyng of Depyng or Bourne, and by

\* In page 286 of *Spirit Teachings* Stainton Moses made a mistake in stating that it was Rector who transcribed these particulars.

† The last passage mentioned in the notice of Zachary Grey.



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none else. You know it not, but we tell you that to it you owe the King Lear as pictured by your Shakespeare, and the Sabrina of the Masque of Comus. It was a great effort, considering the time at which it was written. These spirits, Geoffrey, Robert, Layamon, and Mannyng, are all here present : and one of them will endeavour to write for you an extract. We are anxious to give you some proof, when it is in our power, that will aid in bringing conviction of the reality of our existence. Ask, friend, any reasonable question from these spirits and they will reply. Fear not.

S. M. : Thank you. The next best thing to getting one's own test is to have such as you give. I scarcely know what to ask. Perhaps, as I never saw the Chronicle of Geoffrey of Monmouth, the subject of the 6th and 7th books would be a test.

DOCTOR : You shall have them all——

First Book. This embraces all history from the time of Brutus to the introduction of the religion of Christ.

Second Book. This brings down the story to the reign of Vortigern.

Third and Fourth Books introduce an episode, viz. : the translation of the prophecies of Merlin.

Fifth Book is concerned solely with the history of Aurelius Ambrosius.

Sixth Book details events of the reign of Uther.

Seventh Book speaks of King Arthur. Seventh Book is principal among them and is detailed.

Eighth Book tells of Constantine, Malgo, Conan, Vortiporius, and Catericus.

Ninth Book relates the story of Edwin and Cadwallo.

Jeffrey.

S. M. : Is that a signature ?

DOCTOR : Yes, friend. But Jeffrey, not Geoffrey as you now spell it.

S. M. : Is there a copy of the Chronicle extant ?

DOCTOR : Yes, but I know not what copies are now available. The information is true and exact.

The signature " Jeffrey " is not in Doctor's writing, but is a scrawl in long, sloping letters, somewhat resembling the handwriting of Elizabeth Barton (p. 97), and equally illegible.

Robert of Gloucester and other persons mentioned with him really existed, and drew much of the material for

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their writings from Geoffrey's Chronicle. Little is known of Robert, but some authority for the statements about his earth life will be found in the article on him in the *Dictionary of National Biography* and in the notice of Worcester College in the article on Oxford in the *Encyclopædia Britannica*. As to the names Geoffrey and Jeffrey they appear to be two forms of one name. (See the entry "Jeffrey, see Geoffrey" in the *Dictionary of National Biography*.) Aaron Thompson, mentioned below, spells it "Jeffrey."

Aaron Thompson's translation of Jeffrey's Chronicle (London, 1718) contains twelve books, but he states in page xvii. of his preface that there was an older edition of nine books. That edition was mentioned by Henry of Huntingdon in his letter to Warinus Brito. (See H. L. D. Ward's *Catalogue of Romances in the British Museum* (London, 1883), Vol. I., p. 210.) The letter has never been printed. (See Arnold's Introduction to Henry of Huntingdon's *Historia* . . . in the *Rolls Series*.) In none of the editions printed in England that are in the British Museum are there nine books, but this is the number of books in Badé's Paris editions (in Latin) of 1508 and 1517, to which Ward refers as the earliest printed editions; these two seem to be identical. Whether the Paris editions contain the first issue mentioned by Henry of Huntingdon is a question for an expert, the decision of which would not further the present purpose to any appreciable extent. A comparison of their contents with Doctor's list of the books shows that his particulars most probably came from this source; there is only one difference. Book IV. alone deals with Merlin's prophecies. Book III. in the Paris text relates to wars with the Saxons. No. VII. is not so long as No. I., but longer than all the others. The Paris text has marginal printed notes showing the contents of the page or series of pages. A comparison of these notes with Doctor's list creates a strong impression that the list was prepared from them, not from the text as a whole or from



## English Historical Characters

the source of the text. There is no indication of Stainton Moses ever having seen these French publications; they must be very rare in England. He may perhaps have come across one of them during his travels abroad, but if he ever did see one and took the trouble to turn over the leaves and look at the marginal notes all through he would probably have remembered it, for a work written in Latin in England and printed in Paris in the sixteenth century would be sufficiently uncommon to make a strong impression. On the other hand it is difficult to see how Rector or Zachary Grey or any other spirit could have had an opportunity of referring to so rare a publication, but the scope of such clairvoyance is a general question to be considered later.

### NORTON

As soon as Doctor had answered Stainton Moses' questions about Geoffrey of Monmouth, he introduced "one who like yourself dealt with occult mysteries." Thereupon two sets of lines were written; the first was subscribed with "ye wordes of Norton ye Alchymist," the second with "Norton Al." The writing is peculiar, the letters seem to be in a state of transition from an older to the cursive form.

On October 9th Stainton Moses asked for further particulars and was told by Doctor :

"Friend, the writer was known as John Norton of Bristol, an alchemist, of great repute. He says of himself that he learned alchemy at eight and twenty years of age in 40 days, he wrote his poem called the Ordinal or Manual of Chemical Art for Archbishop Neville of York, a great patron of letters. He lived on earth from 1431 to 1494."

*The Ordinal of Alchimy* was written by Thomas Norton in the latter half of the 15th century. It was anonymous, but the name of the author was veiled by a method

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resembling an anagram. It was transcribed by John Dee in 1577. The omission of the Christian name on October 5th and the mention of a wrong name on October 9th suggest that Norton had forgotten his Christian name, and that perhaps as John Dee, the transcriber, was one of the Band, his name John was assigned to Norton owing to some confusion between the two personalities. The connection of the work with Archbishop Neville has been traced in the *Dictionary of National Biography*. (See the article on George Neville, Vol. XL., p. 256.) So little is known of Norton's identity that no attempt is made to discuss dates. The lines come from Chapter I. of *The Ordinal of Alchimy* (see pp. 13 and 15 of Ashmole's edition, London, 1651), which except for a few trifling differences they follow so closely as to seem to be a copy rather than a repetition from memory. They are not quoted in Warton's *History of English Poetry*. The writing is in a form probably not in use in Norton's day.



## CHAPTER VI

### MUSICAL COMPOSERS

A NUMBER of illustrious composers were mentioned as guides of the late Mr. Charlton Speer, son of Dr. Speer, attracted to him by his taste for music. In proof of their identity detailed information of their lives on earth was furnished. (See Appendix VI. of *Spirit Identity*, pp. 103 *et seq.*) Dr. Speer the writer of the Appendix, corroborates on p. 103 thereof Stainton Moses' allegation (in p. 31 of *Spirit Teachings*) of his ignorance of matters musical. The late Mr. Charlton Speer, who was consulted in 1921 prior to the compilation of the present note, declared that Stainton Moses, his tutor, had no knowledge of musical literature, and gave him no instruction in the subject. It seems clear, therefore, that the information could not have been reproduced by Stainton Moses' subliminal mind, for if he had ever had occasion at any period of his life to study a subject so foreign to his mature tastes as the literature of music, he would have remembered the fact and the reasons for it, though he would probably have forgotten the details. The researches necessary for collecting the knowledge would not have been undertaken by anybody without a definite purpose sufficiently strong to leave a lasting impression.

The following summary does not show the details of each case, which are set forth on pp. 104-107 of *Spirit Identity*, but only a few points not mentioned therein with sufficient repetition to make the comments clear.

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### JAMES NARES

See *Spirit Identity*, pp. 104, 105. Also he was said in the script to have been born about 1715 and to have died at the age of 68. All the information about his life has been verified from the *Dictionary of National Biography*, Grove's *Dictionary of Music and Musicians*, and especially Chalmers' *General Biographical Dictionary* (London, 1815). Some authorities show Hanwell as the place of his birth, but Stanwell, as in the text, must be correct, for it has the support of the biographical notice written by his son and reprinted in the *Harmonicon* of 1829, p. 235.

The story of his connection with the Lydgate family has already been noticed. (See pp. 99, 100.) Considerable research has been made, unsuccessfully, for corroboration of the statement; the relationship seems to have been unknown to the members of the Nares family, for it was not mentioned in their biographical notices, of which there were several; James Nares was not the only distinguished one. For some reason the pedigree attracted attention in *Notes and Queries*, in the second and third series of which magazine will be found references to their ancestors, without mention of Lydgate. The two families did not live in the same part of the country; the Nares moved from Middlesex to Oxford and the Lydgates lived at Newmarket. The probabilities appear to be in favour of the statement having no basis but an association of Lydgate's sister with Nares in Stainton Moses' subliminal mind.

### THE BROTHERS LAWES

See *Spirit Identity*, pp. 105, 106. There they are said to have been the sons of a Vicar Choral of Canterbury, but the word in the script is not "Canterbury." It is obscure, but may be meant for "Salisbury," which would



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be correct. Authorities differ as to whether they were the sons or nephews of the Vicar Choral. William, who is said in the script to have been a friend of King Charles I., was killed fighting on the King's side at the siege of Chester, a fact not mentioned in the script. The works consulted for verification of the facts are the *Dictionary of National Biography* and Grove's *Dictionary of Music and Musicians*. They agree with the script. If the information had been taken from books one would have expected to find the cause of William's death mentioned.

### BENJAMIN COOKE

See pp. 106, 107 of *Spirit Identity*. The information contained in the script agrees with the article in Grove's *Dictionary of Music and Musicians* except for a few trifling differences in dates. Cooke signed his name in Book X. on February 1st, 1874. It has been impossible to find a satisfactory autograph for comparison; there is no autograph signature in the British Museum, only one full signature in the Royal College of Music, and that made when he was very young, though there are many signatures of initials alone. The "B" and "C" bear some resemblance to the script, but the full autograph signature is "B. Cooke" not "Ben. Cooke" as in the script.

### EARL OF MORNINGTON

See p. 107 of *Spirit Identity*. The information contained in the script agrees with the article in the *Dictionary of National Biography* except that the former gives 1780 as the date of his death, and the latter gives 1781. He was the father of the Duke of Wellington.

Some other musical composers besides those mentioned in Appendix VI. of *Spirit Identity* manifested on various occasions.

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THOMAS AUGUSTUS ARNE

See p. 31 of *Spirit Teachings*. Besides the date of his birth (1710) and the other particulars quoted there, the following information was given in the script: His father was an upholsterer in Covent Garden, he got his Doctor's degree at Oxford in 1759, he was the leader of the band at Drury Lane, the names of his works were mentioned, he married Cecilia, the pupil of Geminiani; Farinelli and Geminiani Senisino were his patrons.

All this has been verified from Grove's *Dictionary of Music and Musicians* except the names of his patrons. No information has been obtained about his connection with these two eminent men from any book consulted, but the statement is probably true, as they were in England at the time when he was flourishing.

JOHN BLOW

See p. 286 of *Spirit Teachings*. The information in the script is that he was a pupil of Christopher Gibbon, and the successor of Purcell as organist of Westminster Abbey, he was a composer even as a boy, he lived from 1648 till 1708. Tillotson, Dean of St. Paul's, got a pension for him and Purcell on condition of their composing a monthly anthem for the King; he was succeeded at the Abbey by Croft.

These particulars agree with the article in the *Dictionary of National Biography* and Grove's *Dictionary of Music and Musicians*, subject to the following qualifications. Grove doubts if he was really a pupil of Gibbon. He became organist at the Abbey in 1669, vacated the post for Purcell in 1680 and returned to it again after Purcell's death. There is no record of the pension, said to have been obtained by Tillotson, in any of the books consulted. It is worth noting that the Abbey is termed St. Peter's,



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Westminster, in one place in the script, and that it is technically the Collegiate Church of St. Peter.

### MENDELSSOHN

He was seen by Stainton Moses in the vision of August 27th, 1873, recorded in Book VI. He was said to be one of the late Mr. Charlton Speer's guides; he signed the communication of February 1st, 1874, in Book X., in which his opinions on the spiritual element in music were expressed by Rector. (See *Spirit Teachings*, pp. 210, 211.)

There are autograph signatures of Mendelssohn in the British Museum—Eg. 2159, f. 94, and Germ. 29804, f. 37. There is some resemblance between these and the script, especially in the first part of the name "Mend," but the capital "F" of "Felix" is different, and in the script the name "Bartholdy" does not occur, whereas it forms part of the autograph signatures. Of course, there are facsimiles of his signature which Stainton Moses may have seen in books.

### BEETHOVEN

He was associated with Mendelssohn as the guide of Mr. Charlton Speer, and his signature is in the same place. He seems to have used more than one form of signature in his earth life. That in the script bears considerable resemblance to the autograph in Additional Manuscript 29260, f. 1, of the British Museum, but the latter has only one initial (L.), instead of two (L. and V.) in the former, and has the "B" joined to the "e" instead of their being separate as in the script. In the Royal College of Music the facsimile under the portrait in Ignace Machele's *Life of Beethoven* (London, 1841), and some of his autograph signatures on music closely resemble the script.

From the statement made by Myers, in *Proceedings S.P.R.*, Vol. XI., p. 105, it seems that Stainton Moses

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regarded the identity of some of these musical spirits as especially open to question, because when they manifested he had no inward sensation of a spirit's presence. It is not said which of them he particularly distrusted. He may have suspected that the information was derived from books, bearing in mind his experience of the power of reading shown by Rector, but the information given was rather more evidential than usual, containing credible statements about Arne and Blow which have not been traced to books and including striking imitations of signatures.



## CHAPTER VII

### SPIRITS OF PAST GENERATIONS, BUT NEAR MODERN TIMES

#### THOMAS WILSON, BISHOP OF SODOR AND MAN

HE wrote greetings and signed his name in Book X. on January 20th, 1874. He also gave a full account of his life at the séance of January 25th. (See *Proceedings S.P.R.*, Vol. XI., pp. 35, 36, 74, 75, 88, 89, for an account of this séance, Stainton Moses' remarks, and Myers' comments.)

Two of his autograph letters are in the British Museum—S. L. 4274, ff. 219–221; one is signed “Tho. Wilson,” the other “Tho. Sodor & Man.” In the body there is not much resemblance in writing between them and the script, but there is the same uncertainty about the spelling of “friend” that is noticeable in the script. Stainton Moses writes as if the Bishop always spelt this word “freind,” but in the script and in these letters also it is spelt both “freind” and “friend.” There is a strong resemblance in the “Tho.” of the signature and considerable resemblance in the “Sodor & Man,” but in the autograph the printed forms of the capital letters “S” and “M” are used, whereas the cursive forms occur in the script. It is, of course, possible that Stainton Moses, who spent some years in the Isle of Man, may have seen an original letter of the Bishop and unconsciously imitated the signature. If the resemblance of the signature were the only point in favour of the communicator's identity, the case would not be a strong

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one, but the coincidence in the spelling of "friend" looks very like the repetition of a habit, and the two points taken together make the theory of identity plausible.

### ARAGO

Stainton Moses was disturbed by rappings on the night of October 7th, 1874. He got up and wrote in Book VII. the following dialogue "in a state of partial trance."

ARAGO : He who outside of mathematics pronounces the word *impossible* lacks prudence.—Arago.

You know, brother, I who speak say to you nothing is impossible nothing.—The writing of Arago.

S. M. : But am I to conclude that the spirit of Arago writes ?

ARAGO : I who speak am he.

S. M. : Do you write yourself ?

ARAGO : Yes, and no more. God speed.

S. M. : Will you not reply to one or two questions ?

ARAGO : To no more.—A.

Arago's autographs are in the British Museum (Additional Manuscripts 37191, ff. 316, 440). They are written in a clear, copy-book hand. In the script the letters are printed capital characters ; so no comparison is possible, though it may be said that Arago has preserved his custom of writing plainly. This is the only recorded instance of Stainton Moses having received a conscious impulse to get up to write at night.

### CHARLOTTE BUCKWORTH

She came to a séance on March 25th, 1874, and began to tell her story of her sudden death in Jermyn Street, London, long ago. She had to break off the communication for want of power ; it was finished for her next day by Rector in automatic writing and was verified later from a book in Dr. Speer's library, *The Annual Register*. The record of the séance is in *Proceedings S.P.R.*, Vol. XI., p. 44 ; a full account will be found in page 78 *id.*, *Spirit Identity*,



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pp. 84-86, and *Spirit Teachings*, pp. 287-289: the last-named publication contains a copy of Rector's writing. There is nothing to add to the facts already on record. No other case has come to notice in which the information purporting to come from spirits could have been obtained from the books in Dr. Speer's library. The biographical works were not full enough to furnish such particulars as Grocyn, Dee and others gave.

## CHAPTER VIII

### AMERICAN SPIRITS AND SOME OTHERS

THERE were a number of American spirits attached to the Band. Benjamin Franklin, the man of science and statesman of the eighteenth century, was the most important of this group.

#### BENJAMIN FRANKLIN

He gave no information about his earth life, and made no evidential communication except to sign his full name in Book XV. on August 22nd, 1874, and in direct writing at a séance (*Proceedings S.P.R.*, Vol. XI., page 60), and his initials on several occasions. The full signature in Book XV. is very like the signature in *Facsimiles of Autographs*, a printed book in the manuscript room of the British Museum, and very like the autograph signatures in Additional Manuscripts 21650, f. 401, 23206, f. 77, and 21506, f. 161, in the same place. The resemblance is too close to be fortuitous, but the following differences are noticeable: the junction between the "B" and the "F" is in the automatic script a continuation of a final curl of the "B" instead of being in one straight line without any final curl of the lower loop of the "B;" in the script there is no line representing the cross of the "F;" in the facsimile and the autographs there is a short horizontal stroke starting from the upright stroke of the "F" and joining the "r;" the "B" is too open in the script.



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Mr. F. W. Percival has some full signatures obtained by direct writing at séances in which the junction between the "B" and the "F" is correct, but the cross of the "F" is wanting. Franklin did not always use the same signature, for there is another type, an autograph, in 21650, f. 536, in which the "B" and "F" are separate and in copperplate form. In the script he frequently uses initials; in these the junction between the "B" and the "F" is similar to the same part of the facsimile and the three autographs first mentioned, but the "F" is in a different form, which, according to his autograph letters in the British Museum, he seems never to have used for signature or otherwise.

Stainton Moses was under the impression that he had never seen a facsimile or autograph signature of Franklin, and he asked Mr. F. W. Percival, who was going to America, to obtain a specimen from there for comparison with the script. Mr. Percival did so. It is possible, however, that Stainton Moses may have seen a facsimile, forgotten the fact and reproduced the form from his subliminal mind, for there is more than one printed biography of Franklin which contains his portrait with a facsimile of his signature under it. The mistakes noticed above are not such as one would expect to find if the signature had been knowingly copied; but they do suggest an attempt to reproduce writing imperfectly remembered, whether the faulty recollection was on the part of Franklin's spirit or of Stainton Moses' subliminal mind.

Franklin worked with Mentor and took much interest in phenomena; the musical sound heard at séances and called "fairy bells" was associated with him. (See *Proceedings S.P.R.*, Vol. IX., p. 346, and XI., p. 56.) He gave great help in photography; Book XV. contains several references to him in this connection. He also brought gems as apparts. This side of his work is in keeping with the scientific knowledge which he acquired



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during his earth life : so perhaps is the interest which he is alleged to have taken in methods of communication with the earth since he passed to the spheres ; though the only occasion on which he was brought into touch with psychic matters during his earth life seems to have been his membership of a committee which investigated at Paris the claims of Mesmer and reported adversely on them. In Book XV., on November 1st, 1874, he is said to have introduced raps as a method of communication, with the help of Swedenborg. On October 24th his help was obtained in the experiment of trance writing, described in Chapter XII. In Stainton Moses' vision of January 1st, 1880, he presided at a meeting in the spheres for the discussion of spirit communication ; later on the same day he explained the subject through Rector in Book XXIII. He controlled Stainton Moses at séances, and with Mentor brought him the news of President Garfield's death before the event could have come to his knowledge by normal methods. (See *Proceedings S.P.R.*, Vol. XI., pp. 102, 103.)

### THEODORE PARKER

He had been in earth life a Rationalistic Preacher and Social Reformer ; he died in 1860. He gave no independent teaching, but wrote a few words in Book XV. on January 20th, 1875 ; he signed his name then and on several other occasions below the communications of more important members of the Band. He also controlled Stainton Moses at a séance on February 8th, 1875. As he gave no account of his earth life the only evidential feature is the handwriting. There are autographs in the British Museum (Additional Manuscripts 37192, f. 455, and 37195, f. 170). There are occasional resemblances between the writing in them and in the script, especially the signature. In the script "Theodore" is written in full as part of the signature, whereas in the autographs an abbreviation is used. In earth life he did not always



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use the same form of "T," but this letter is more like the printed form in the autographs than in the script. In spite of these differences the resemblance between the signatures is too close to be due to accident. A number of biographies of him have been examined without any facsimile of his signature being found, though there are portraits in several. There are in the British Museum presentation copies of some of his works containing his autograph signature. It is possible that Stainton Moses may have seen such a copy, but there is no indication of his ever having done so, or of his having had access to private letters or other papers written or signed by Parker.

### W. E. CHANNING

His case is similar to Parker's in that there is nothing to be discussed but the handwriting. He was a Unitarian Minister who held views that approximated to the Arian belief. He died in 1842. An autograph can be seen in the British Museum (Additional Manuscripts 37190, f. 489). In the script there is only his signature, to which, therefore, the comparison is restricted. There is some similarity, but in the autograph the first part is "Wm.," whereas in the script it is the bare initial "W." In the autograph the "C" has a final loop at its junction with the "h," whereas in the script the tail of the "C" joins the upward stroke of the "h" in one continuous straight line. There is a facsimile of his signature in the Memoir written by W. H. C. (London, 1870); here there is only the initial "W.," not "Wm.," but the junction of the "C" with the "h" is in the same form as in the autograph.

He controlled Stainton Moses at séances. (See records published in *Light*, 1893.)

### JUDGE EDMONDS AND SWEDENBORG

The name has been spelt wrongly as "Edmunds" by Stainton Moses. He was J. W. Edmonds, the American



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Judge and writer on Spiritualism. On April 22nd, 1874, when Stainton Moses returned home after a séance, he "was conscious of the presence of a form, and the name of Judge Edmonds was spelt out three or four times." He did not know till the following Sunday that the Judge had died on April 5th. It is, of course, possible that some paper containing the announcement had been before him without this item of news being consciously perceived, but it is incredible that he can have realized the fact in his supra-liminal mind and forgotten it in so short a time, for, from his account of the incident, it is clear that he knew who Judge Edmonds was. (See *Proceedings S.P.R.*, Vol. XI., p. 46.)

On May 3rd, 1874 (see page 49 *id.*), Stainton Moses became clairaudient at a séance and "recited a long passage," as spoken by Judge Edmonds who stood beside him. On October 17th (see page 58 *id.*), he saw the Judge clairvoyantly at a séance, and on January 24th, 1875, was controlled by him.

On January 5th, 1877, in Book XXII., through Rector's hand Edmonds gave a message of encouragement to Stainton Moses, said that his own work in the spheres was a continuation of what it had been on earth, and expressed a wish for the republication of his own writings.

In Book XXIII., dated January 1st, 1880, is Stainton Moses' account of a vision in the spheres, where he saw a company of spirits, including Franklin and Edmonds, discussing the question of spirit control.

On October 24th, 1874, Edmonds brought Swedenborg to help in the experiment of writing in trance (see Chapter XII.), and on November 1st, with Rector and Franklin, he explained that Swedenborg had been present on that occasion but did not belong to the Band.

Edmonds and Swedenborg were among those who signed in Book XV. the communication of October 24th. Stainton Moses wrote beneath the signatures: "The Judge signs



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for the first time. I do not know whose the other signature near his is. It is new to me. (I have since discovered it to be Swedenborg's, the Judge's controlling spirit.)"

On November 1st, 1874, in the same book, Stainton Moses wrote: "I have got an autograph of Judge Edmunds, and find that it is very like his initials a few pages back. And the writing opposite is almost a facsimile of Swedenborg's in the same book." The obvious conclusion from these remarks is that Stainton Moses had not seen the facsimiles in the book before he saw the signatures in the script, but his words are not absolutely inconsistent with his having seen the book before and consulted it again.

Now the book to which Stainton Moses referred is probably a copy of *Spiritualism*, by Edmonds and Dexter (New York, 1854, in two volumes), which was in his private library and is now in the rooms of the London Spiritualist Alliance with other books of his. There is no facsimile signature of Edmonds in this copy, but the volumes appear to have been re-bound, for the title page of No. II. is missing, and in a copy of the same volume in the British Museum there are portraits of the authors with facsimile signatures. It looks as if the title page and portraits had been lost from Stainton Moses' copy, but one cannot be sure of the point as the editions may not be the same. The matter is not of great importance, for, as the first volume contains a facsimile of Swedenborg's signature on the Edmonds-Dexter script, there can be no doubt that Stainton Moses was thinking of this work, though he may have had in mind some other copy than his own. There is no date or other indication to show when he got his own copy, but in his unpublished Retrospect for 1873 he included Edmonds' works, without mentioning their names, in a list of the literature read by himself.

In Stainton Moses' script Edmonds signs with initials only. These are in the same form as in the facsimile signature under the portrait in *Spiritualism*. His facsimile



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signature may also be seen in the Memorial Edition of *Letters and Tracts on Spiritualism* (London, 1874), but there the initials are in a different form.

The full signature of Swedenborg is in the script and does not resemble the autograph in the British Museum (Additional Manuscripts, 27457, f. 30), or the autograph in the possession of the Swedenborg Society; but though there are too many strokes after the "d," it does resemble closely the signature used by the soi-disant Swedenborg in the Edmonds-Dexter script. (See App. A., p. 388 of Vol. I. *Spiritualism*, where there is a tracing of it.) This tracing is present in Stainton Moses' copy. It is certainly a plausible theory that Stainton Moses, having read the book, reproduced the signature unconsciously. Such an explanation is not inconsistent with the presence of Swedenborg, for if he had been there and trying to reproduce the signature of his earth life it is probable that his association with Edmonds, reinforced by the impression on Stainton Moses' subliminal mind, would have caused a repetition of the old signature which one had written and the other had seen. The same result might be expected if Stainton Moses had never seen the tracing, because Edmonds being in closer touch with earth would be the intermediate agent and would naturally revert to the signature with which he had been familiar in his days of earthly mediumship. This is a theory which deserves consideration, for his words point to Stainton Moses not having seen the signature before he saw it in his own script. If he had seen it he would probably have taken too keen an interest in experiences so like his own to forget it, and would have recalled it to memory either at once or when he looked at it between October 24th and November 1st. Then, when announcing to Rector the resemblance of the signatures, he would have discussed the possibility of tracing the cause to the action of his own subliminal mind. He always had his eyes open to the powers of his own personality and alluded to the



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subject on several occasions, notably in Rector's experiment in reading. It may have been Edmonds rather than Stainton Moses who was responsible, but we must not be in a hurry to conclude that the former's failure to get a better signature shows that he was never in touch with the real Swedenborg. Tried by the same touchstone, several of Stainton Moses' "controls," notably John Dee, would fail to establish their identity. This is a general question to be discussed later.

### ROBERT DALE OWEN

Though not really belonging to the American group, he and a few others mentioned below may be conveniently noticed in this section as in some ways resembling them. He was the author of *Footfalls on the Boundary of Another World* (London, 1861), and other works dealing with Spiritualism. He was seen clairvoyantly by Stainton Moses, and was said to have come to establish a *rapport*. There is a veiled allusion to this incident in p. 68 of *Spirit Identity*. The séance records show that he controlled Stainton Moses on October 7th, 1877. (*Light* of July 22nd, 1893.)

### EPES SARGENT

He was a well-known American writer and Spiritualist. He frequently corresponded with Stainton Moses, who wrote for the *Psychological Review* (see monthly numbers of 1882) a series of personal reminiscences of him, together with a review of his books. He died on December 30th, 1880.

In Book XXIV., on February 13th, 1881, Stainton Moses inquired whether an alleged communication from the spirit of Epes Sargent published in America was genuine. Rector replied that Epes Sargent was present but could not write, so would give a message through his hand. Then followed



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a long communication in Rector's writing, extracts from which are quoted below :

" Ever dear Friend, this is the realisation of our common belief. When in the earth body, beset with pain and troubled with many a care, how often have I looked forward to the time when I should be able to influence you in spirit and aid you in the work you have to do. For that, even when I was in the body, was one great desire with me. I felt my own work nearly done when our minds were brought into rapport, and I recognised in you one who would take up and carry on, in the same calm spirit, the work which had been mine. Hence the closeness of the sympathy and the regularity with which thoughts were interchanged between us, the identity of the standpoint from which we viewed the outlook. I recall this that you may look over again that long series of letters extending over many years and gather up consciously in your mind the spirit that animated and pervaded them. They were written with a purpose, though I knew it not. I was not aware of the extent to which I was medially used : nor is anyone aware, as you frequently used to say, where self ends and spirit control sets in. The work of my life, especially that which was related to you, had a definite purpose running through it. You will see this now. For the relation that subsisted imperfectly between us in the days gone by will be made closer and more intimate now that the intervening obstacles have been removed by my Death." . . .

" Your eyes are open, and though the material evidences of my being no longer come to you, you can discern and sense my presence in Spirit. . . . Once you might have demanded from me as you have told me you did from others some proof of identity. Now you are more awake to the inner and truer evidence that comes not by mathematical demonstration nor by legally-precise testimony, but appeals to the imagination and the faculties of spirit."

There is a curious instance of what may be termed telepathy in this communication. Stainton Moses was evidently reading it as he wrote it, not, as he sometimes did, busying himself with other matters. A passage brought to his mind the views of his friend, Mr. Alaric Alfred Watts, who was " very strong on this point." The soi-disant Epes Sargent noticed the direction of the supra-



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liminal mind and took up the line: "But I am not here to teach. I see you follow me, and know how to act on the thought I have given."

Of course there is nothing evidential in this message. The thought and language are equally appropriate to Epes Sargent and to the subliminal mind of Stainton Moses. They were familiar with each other's opinions, certain passages which seemed attributable to the latter may very well come from the former and vice versa.

On February 27th, 1881, Epes Sargent was again mentioned at the beginning and end of a long communication from Imperator, but did not contribute to it. He was one of the spirits who gave Stainton Moses the news of Garfield's death. (See page 153.) His signature and his initials occur in Book XXIV. on October 30th, 1881, and March 12th, 1883, respectively. In the library of the L.S.A. is a reprint of Stainton Moses' *Reminiscences* mentioned above, in book form, accompanied with a portrait of Epes Sargent and a facsimile signature under the portrait. The face is that of a young man, and the signature is therefore probably a copy of the signature of his youth. It appears to have been carefully written with a pen finer than that used in the script. The capital "E" of the facsimile is more elaborate than in the script; the "r g" are joined in the facsimile and separate in the script; there is also a difference in the form of the "t." Otherwise there is a strong resemblance between the two signatures. The initials written on March 12th, 1883, have the same "E" as the full signature of October 30th, 1881, but a different "S," i.e., in printed instead of cursive form. The similarity between the script and the facsimile in the full signature is not a strong point evidentially, because Stainton Moses was familiar with the writing.



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SERGEANT COX

He was a member of the legal profession, a resident of London and a friend of Stainton Moses. He took a keen interest in psychical research and was the author of *Mechanism of Man* (London, 1879). He died on November 24th, 1879, and, according to an entry of 30th *id.* in Book XXII., came to Stainton Moses two days later and talked to him clairaudiently. Rector and Doctor on being questioned declared that it was really Sergeant Cox, and asserted that the cause of his death was apoplexy, not heart disease as stated in the papers. An entry of September 12th, 1881, in Book XXIV., shows that he controlled Stainton Moses at a séance, and spoke to him the next day on the subject of storing psychic force. His condition was discussed by Imperator and others on December 7th, 1879; he had not the usual sleep after passing over, but retained consciousness and preserved his mental attitude towards psychic questions when conversing in spirit with Stainton Moses. The reason given for the persistence of ideas in spite of the change due to death was that, when in *rapport* with Stainton Moses, he reverted to their old discussions and to his own views on earth. This condition seems to have persisted, for in his control of 1881 "he spoke in a voice and manner the exact counterpart of his self when on earth," and was as impetuous and excitable as ever. He was expected eventually to join Franklin and Edmonds in investigating the laws governing the intercourse between the two worlds. He did not write in the books of automatic script. The case is in some respects similar to that of Epes Sargent, the communications are equally appropriate to the deceased and to the subliminal mind of Stainton Moses. If the latter had been solely responsible we should have expected to find, at least in 1881, some modification on Cox's part



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of his earthly views that phenomena were due to powers inherent in the human organism and not to the action of disincarned spirits. Just as Epes Sargent was said to be conscious of the change wrought by death so, if it was all subliminal fiction, the soi-disant Cox would probably have been represented as altering his opinions and coming round to the theories of Stainton Moses.

## CHAPTER IX

### MODERN MEMBERS OF THE BAND

#### BISHOP SAMUEL WILBERFORCE

HIS case has been so fully described in *Proceedings* S.P.R., Vol. XI., pp. 27 and 86 to 88, that little can be added to it. He was seen by Stainton Moses in the Vision of Worship described in Book VI. (August 27th, 1873). On October 4th, 1873, he was mentioned in Book VII. as having used his influence on Imperator to persuade him not to carry out his threat of withdrawal.

He wrote a little of the text in the script and made several signatures (S. Oxon.). His autograph writing is in the British Museum (Additional Manuscripts 35792, ff. 23, 184). There are some slight resemblances in the text between these autographs and the script; in the signature the resemblance is more marked, especially in the peculiar form of the "S." In the autographs the cross is not used before the "S," and it is used only once in the script by him; this was on the occasion of his being introduced by Imperator, who at that time always used a cross with his own signature; this association may have led to its use then by the Bishop. Stainton Moses, from his remarks, appears to have known Bishop Wilberforce well and to have been familiar with his writing.

#### WILLIAM CALLISTER

He was a friend of Stainton Moses, and seems to have been attached to him as a spirit-guide, perhaps for his



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own good. There are passages concerning him in *Proceedings S.P.R.*, Vol. IX., pp. 286, 291, 312, 313; Vol. XI., p. 70.

On February 20th, 1873, he made communications by raps on the table, and a hand was felt by Dr. Speer under the table which was supposed to be his hand materialized. It may, of course, be suspected that the hand mentioned on this occasion, and in *Proceedings S.P.R.*, Vol. IX., pp. 312, 313, may have been Stainton Moses' hand unconsciously used; but the occurrence of similar phenomena with other sensitives has so much evidence in support of it that these manifestations are not extraordinary, though they do not furnish proof of identity. It is rather significant that on the two occasions when a hand was found unexpectedly out of place it was said to belong to the same spirit; some special facility on his part in materialization is suggested. The "Trinity" test, in *Proceedings S.P.R.*, Vol. IX., p. 291, is better; he reminded Stainton Moses that their last correspondence before his death had been on the subject of the Trinity. On June 8th, 1873, he returned to the same topic, for he rapped a good-bye on the table in the dining-room on Trinity Sunday. He did not manifest again, and was said to have progressed far enough to be separated from Stainton Moses and undertake other duties. This is in keeping with Doctor's teaching about spirit-guides. (See *Spirit Teachings*, p. 12.) On page 164 of the unpublished Retrospect II., Stainton Moses recorded his opinion that in this case there was strong presumptive evidence not amounting to proof. He did not refer to the handwriting, though W. Callister had signed his name on several occasions, notably on August 17th, 1872—the occasion is mentioned, but the name withheld, in pp. 265, 266 of *Proceedings S.P.R.*, Vol. IX. Probably the handwriting did not resemble that of the earth life, for the unpublished record of the séance of December 9th, 1872, in Séance Records, Book II., p. 134,



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contains a communication from him admitting confusion in the writing; the passage has not been included in the account of the séance in *Proceedings S.P.R.*, Vol. IX., pp. 289-291.

### CATHERINE PAULINE STANHOPE SPEER

She is generally called Catherine, sometimes Pauline. She was a sister of Dr. Speer who died when a baby. A brief abstract of her case will be found in *Spirit Identity*, pp. 44, 45, or in *Proceedings S.P.R.*, Vol. XI., pp. 70, 71. In pp. 86-88 of the former there is also a description of two spirit photographs containing her portrait. There are many references to her in *Proceedings S.P.R.*, Vols. IX. and XI., of which the most important are IX., pp. 289, 303, 313, 342; XI., pp. 51, 52, 56. She has been already mentioned in the notices of Mentor and Grocyn. In the automatic writing she was frequently said to be a member of the Band; her duties were mainly the guardianship of Dr. Speer's little daughter "Rosie;" she was also attached to Mrs. Speer. At a later stage she superseded Grocyn in charge of the power at séances after he had mismanaged matters twice.

Stainton Moses said (see the short abstracts mentioned above) that he had never heard of her and that her brother had forgotten her. Of course it is possible, considering his intimate relations with the family, that he may have come across some reference to her in writing, but if this had been so, it is unlikely that Doctor and Mrs. Speer could have been ignorant of the source of such information, so the probabilities are in favour of his profession of ignorance being correct and against the theory of any memory being recalled by his subliminal mind. A further proof of independent existence, if not of identity, will be found in *Proceedings S.P.R.*, Vol. IX., p. 342, the account of an incident witnessed by Mrs. Speer. "On one occasion the medium fell on the floor in a deep



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trance while Grocyn was making most startling musical sounds, and at the same time Catherine was rapping loudly to attract our attention as she wished to give us a message to help Mr. S. M." This was the occasion on which Grocyn was so absorbed in producing musical sounds that he forgot to regulate the power, and the oversight had dangerous consequences for Stainton Moses, who says in his record of the séance that he was found doubled up on the ground near the book-case. As it was dark his condition was not observed by the other sitters till they gathered from Catherine's repeated warnings that something was wrong and struck a light; when he did recover his senses he was helpless; he felt the effect for some days. The most plausible explanation of this incident is that Grocyn and Catherine were separate entities who used Stainton Moses' organism independently for different purposes at the same time. The case was analogous to a not uncommon experience at a trumpet séance, when one voice speaks to the sitter "A" through the trumpet, while another whispers without the trumpet to sitter "B." It seems almost impossible that Grocyn and Catherine can have been secondary personalities of Stainton Moses, using his organism to exert supernormal powers for different purposes at the same time and without his knowledge. Such an explanation makes greater demands on our credence than the spiritistic theory.

### ALICE WEBB

She was a cousin of Stainton Moses. She was said to be in attendance on Dr. Speer's wife and daughter. She is mentioned in *Proceedings S.P.R.*, Vol. IX., pp. 295, 300, 325. She was seen in the visions of August 27th, 1873 (Book VI.), and September 4th, 1877 (Book XXII.). The only incident worthy of notice is her bringing a cross to Mrs. Speer at the séance of December 31st, 1872. (See *Proceedings S.P.R.*, Vol. IX., p. 295.) On April 6th, 1874, in

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Book XII., Stainton Moses asked whether it had belonged to Alice Webb in earth life and she had brought it from her house, but Rector could not enlighten him. No further explanation is on record. On page 164 of the unpublished Retrospect II., Stainton Moses stated that he did not consider her identity to have been proved.

### LITTLE DICKY

This queer little spirit said that his name had been Richard Chatterton, he had lived in Lincolnshire and passed away at the age of eight. He was attached to the circle for his own improvement and was taken in hand by Stainton Moses for education. He was very clever in managing such physical phenomena as apports and levitation. On January 25th, 1873, he hurt Stainton Moses by bringing a candlestick carelessly as an apport to a séance and was sent away in disgrace. On the 29th *id.* he was lectured and pardoned. These occurrences are mentioned in *Proceedings S.P.R.*, Vol. IX., pp. 301, 302. He was once suppressed by Imperator and not allowed to manifest because his place was required by his betters. (See *Proceedings S.P.R.*, Vol. IX., p. 289.) He controlled Stainton Moses in a squeaking voice. (*Proceedings S.P.R.*, Vol. XI., p. 38.) These incidents, as far as they go, support his claim to be a separate entity. It is hardly credible that Stainton Moses could have had such relations with one of his secondary subliminal personalities.



## CHAPTER X

### MODERN SPIRITS ADMITTED FOR EVIDENTIAL PURPOSES

A NUMBER of spirits not belonging to the Band were either produced or allowed to communicate for evidential purposes. Several of them were relatives or acquaintances of Stainton Moses or the Speer family.

#### STANTON MOSES' GRANDMOTHER

She had been a Mrs. Stainton. A full account of her main communication will be found in *Spirit Identity*, pp. 39, 40, or *Proceedings S.P.R.*, Vol. XI., pp. 72, 73. She was also seen in the vision of January 25th, 1874. (See *Proceedings S.P.R.*, Vol. XI., pp. 36, 37.) An interesting feature of the case is that, while giving correct answers to some test questions, she did not fall into a trap laid for her by Stainton Moses, who invented some imaginary incidents as personal reminiscences but failed to get her to corroborate them. The essential point, however, is whether her correct answers could have been gathered from Stainton Moses' subliminal mind, for her avoidance of the trap may have been due to her perceiving his purpose and defeating it. The first point bears on her identity, the second while tending to show that she had an independent personality is not inconsistent with her being a personating spirit. Now as to the first point, a reference to page 123 of the unpublished Book IV. of Séance Records shows

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that all the information which she gave may conceivably have been at some time in Stainton Moses' knowledge. He says that with certain exceptions his questions related to points not known to him, but he may have known them once and forgotten them, e.g., the date of her death and her birthday.

T. J. S.

He was a cousin of Stainton Moses, his surname was Stainton. On August 18th, 1872, some badly written initials obtained by direct writing were identified as his. (See *Proceedings S.P.R.*, Vol. IX., p. 266.) Unpublished records show that his initials were also written on September 19th and October 15th, 1872. On December 25th, 1873, he wrote the following communication in Book IX.:

"Willie this is true. I am permitted to return on the anniversary to my Parents. And I tell you that great spirits are working for you.—T. J. S."

This communication made a great impression on Stainton Moses, who "had forgotten the day of his death and was expecting nothing of the kind."

The handwriting has no evidential value, the initials are written in different forms; it is not clear except in August, 1872, whether they were written by or for T. J. S. On that date they were alleged to have been written by W. Callister, who on December 9th, 1872, said at a séance that he had confused the signatures of two persons; he seems to have written "J. T." instead of "T. J."

FANNY WESTOBY

She was a cousin of Stainton Moses' mother. The case is stated in *Spirit Identity*, pp. 47-49, and with fuller detail in *Proceedings S.P.R.*, Vol. XI., pp. 100, 101. Myers calls it an "excellent case," and to Stainton Moses it must



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have been convincing, but as part of the information consisted in an account of a personal experience of his own, and the remainder was known to his parents from whom he may have heard it in his youth, the whole may be a string of old memories recalled by the subliminal mind.

### H. LE MESURIER

He had been one of Stainton Moses' masters in the latter's school days. The case is similar to the last, inasmuch as all the information may have been reproduced from the subliminal mind. (See *Proceedings S.P.R.*, Vol. XI., pp. 75 and 89, 90.) He wrote on May 31st, 1874, in Book XIII., and on June 18th, 1874, at a séance, in answer to Dr. Speer's question, gave the name of the Vicar of St. Paul's, Bedford, in Dr. Speer's time. This name may, of course, have been known to Stainton Moses or read in Dr. Speer's mind.

### W. B.

His name is not known; he was designated by these two initials. He was a friend of Stainton Moses, and committed suicide. His portrait appeared on the plate when Stainton Moses sat for spirit photography on May 13th, 1876. The incident and its sequel are recorded in Section XXXI. of *Spirit Teachings*. There is also a short summary in *Proceedings S.P.R.*, Vol. XI., p. 86, which expresses plainly some points about which there are merely hints in *Spirit Teachings*. The following particulars will make the case complete.

It was Magus who helped W. B. to get his portrait taken. On May 16th, 1876, in Book XX., the day following the communications quoted in page 279 of *Spirit Teachings*, Stainton Moses wrote :

"That poor spirit seems to be without much consciousness yet. It stands and looks at me : but does not talk."



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He asked Rector its name, and was told "Outcast," typifying its condition.

On May 17th he got the print of the photograph, and did not consider it good. He said he could trace a resemblance, but he did not believe that he would have recognized it if he had not been told who it was. Rector replied that it was an image and not the likeness of the spirit himself; the operators were unskilful, "all was bad on our side and on yours."

On May 20th Stainton Moses wrote :

"The annoyance was very great the night before last. The spiritual atmosphere was such that I could hardly breathe it. And the physical noises began again."

On May 26th: "Since the photo. was taken the spirit has been perpetually near me, and I have perceived the presence whenever I am alone or at rest, sometimes in company, always at night. The effect is very unpleasant, and the spiritual atmosphere of it is very noisome. I can compare it to nothing so well as to an offensive odour. It leaves on the spiritual sense the same sort of impression of nausea and disgust as the bodily senses experience from a stench. The spirit has always seemed unable to speak or communicate in any way. Last night, however, it assumed a more palpable form. I went to bed and fell asleep in my usual health, but woke up (about 3.30 a.m. as I believe) seeing a form by my bedside apparently attempting to reach me. It was this spirit in what appeared to me to be a substantial shape. It was held back by two spirits who struggled with it, and appeared to be preventing it from reaching me. These did not seem to me to be so material as the other. I was inspired with a feeling of horror and repulsion. I noticed that two chairs on which I had laid my clothes were moved, and my things thrown down. The figure seemed to get nearer to me and I saw its hand outstretched. I do not remember anything more till I got up in the morning. I believe that I was thrown into a state of trance. When I came to dress myself I saw on my forehead directly between the eyes a dull red mark of some such shape and size as this.\* It was of a deep red colour at first and is slowly fading. It occupies the exact place of a scar which was made on the face of the suicide in falling against

\* A drawing of an oblong mark with ragged edges, about  $1\frac{1}{2}$  in. long by  $\frac{1}{4}$  in. broad.



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his iron bedstead, when he stabbed himself. On my own face there was no such mark when I went to bed: for I washed my face immediately before getting into bed, and brushed my hair. No such mark could possibly have been there and escaped my notice, for I washed my face in consequence of observing a smut on my cheek. There is no abrasion of the skin; nor any bruise, or soreness. The mark is simply a red discolouration such as might be produced by an iron heated in hot water and pressed on the skin. The great peculiarity is that it occupies the exact place of the scar in the body of the unfortunate spirit who (as I believe) caused it. I have no doubt that what I saw was an actual fact, for the chairs were moved and my clothes thrown down when I got up in the morning. No absolute proof, however, can be given. The story is recorded with literal accuracy. . . ."

May 27th. : "The mark is still visible and fades very slowly indeed. . . . I was conscious of the presence of the spirit last night; but it did not annoy me, though there were physical disturbances as there have been ever since that spirit came . . . I wish to ask whether the mark on my face is caused as I have stated, or whether what I saw was only a symbolic vision."

Then followed a discussion with Imperator and others, beginning with the drawings of a cross and the stigmatic mark, both apparently made under the guidance of W. B. Stainton Moses was told that W. B. was allowed and helped to make the mark for evidential purposes, not being a malignant spirit like J. B. C. (see p. 143). The noises of which Stainton Moses complained were said to be a necessary consequence of W. B.'s presence, not made to cause disturbance. W. B. was likely to progress; he had begun to improve. The struggle of the two other spirits with him was admitted, but not explained precisely.

This case is not unlike those of J. B. C. and the steam-roller suicide. It is possible, of course, that the photograph was faked and the recognition a delusion due to the presence of W. B. in Stainton Moses' thoughts, that without exterior help the agitation of the subliminal mind was responsible for the automatic communications, for the dream attended by somnambulism, the stigmatic mark, the clairvoyance,



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and clairaudience. These phases can also be explained by the spiritistic theory, starting with a genuine photograph and accepting all the later manifestations as what they appear to be. Either explanation has its weak points, but the latter is in one respect more plausible. If it was all delusion it is hard to see why a photograph, scarcely capable of recognition, should have started so long a chain of fancies enduring so persistently with nothing to revive them. On the other hand, if the phenomena were real it is intelligible that Stainton Moses laid himself open more dangerously than on the two other occasions mentioned at the beginning of this paragraph, and established a closer *rapprochement*, leading to more serious consequences.

### BLANCHE ABERCROMBY

For a full description of this case see *Proceedings S.P.R.*, Vol. XI., pp. 96-99. Myers, for adequate reasons, suppressed the real name and the dates. His example is followed here. Blanche Abercromby is the fictitious name which he used. She died on Sunday afternoon, two hundred miles from London, and her death was communicated to Stainton Moses by her spirit, through Mentor, the same night. It was announced in London in *The Times* of the following day, and, as she was almost a stranger to him, it is practically impossible that he could have obtained the information sooner by any normal method. In the light of the newspaper tests of the present day an alternative to the spiritistic theory would be clairvoyance extending to the office of *The Times*, where the notice of the death may have been in type for the next day's paper, but in his mediumship there is no instance of such clairvoyance of printed matter prior to publication.

Some days after the first communication she wrote a short message in the book of automatic script. The writing was submitted by Myers to an expert for opinion and



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declared to be similar to hers. This makes the case much stronger, especially as Stainton Moses, in all probability, had never seen her writing.

This brief summary does not do justice to a very remarkable series of occurrences. The full account in the *Proceedings* of the S.P.R. cited above should be read.

### J. B. CALLISTER

He was slightly known to Stainton Moses. He came to the séance of April 15th, 1874, and announced that he had died on April 8th. He came also to the séance of April 18th and touched Stainton Moses' finger, causing a painful wound. For these two incidents see *Proceedings* S.P.R., Vol. XI., pp. 45, 46. He was seen in the vision of September 5th, 1877 (Book XXII.). This would be a good case if the spirit communicated before Stainton Moses knew of the death, as the séance record appears to indicate. Unfortunately he does not make a distinct statement of his ignorance, and the record is not precise enough to justify the conclusion.

It is impossible that his subliminal mind can have reproduced on this occasion an occurrence of which he had read or heard and forgotten, for if he had heard or read of the death of an acquaintance he would not have forgotten it in less than a week. The stigmatic wound also tends to show that it was not a case of imaginary clairvoyance.

### F. H. TROLLOPE

This is a very unsatisfactory case, because the facts are uncertain. Stainton Moses tried unsuccessfully to get a communication by automatic writing in Book XVI. on August 10th, 1875. On August 11th the following dialogue occurred :

S. M. : I want to ask about my dream.

RECTOR : It was a vision, not a dream. We chose a new way of impressing you.

## The "Controls" of Stainton Moses

S. M. : Did the young man die a violent death ?

RECTOR : Yes.

S. M. : How did you come in contact with him ?

RECTOR : His thoughts were directed to home and so his spirit was attracted. It is frequently so. The vision represented pictorially the manner of his death.

S. M. : I saw him as I remember him, not as he was at the time.

RECTOR : You would not have known him otherwise.

\* \* \* \* \*

S. M.'s NOTE.—The dream was of the death of F. H. T. I clipped this from the newspaper of the day following my dream. It made a great impression on me, and I recounted it at breakfast. What struck me most was that I should think at all of one whom I had not seen since my school-days. He was then a pupil of mine for a while. During the day the dream haunted me, and at night I took up the paper, and was impressed to look at the Death Column. There I found the extract. In my dream I saw him riding across a drive in a forest, and unhorsed by cannoning against a tree. I dreamed it twice over with slight variations.

Newspaper cutting.—Trollope.—June 9, at Ipswich, Queensland, Francis Henry, eldest surviving son of the late Captain Frederick Trollope, of the Bengal Army, aged 28.

There is no entry in Book XVI. between August 3rd and 10th. The obvious conclusion is that the dream was on the night of the 9th ; that next day, the 10th, Stainton Moses tried unsuccessfully to get a communication about it, and that the announcement was in a paper of the 10th. A reference to the files of "Periodicals" in the British Museum shows that the cutting came from the *Standard* of the 9th, and that there was no announcement in that paper on 10th or 11th. A comparison of the printed letters (thick and thin strokes) shows clearly the origin of the cutting. As Stainton Moses was often inaccurate about dates and details, there is room for a suspicion that he may have made a mistake about the date of the paper, and put it a day too late ; in other words, that the announcement had appeared before he had the dream.



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The cause of death cannot now be ascertained. Announcements appeared in the *Brisbane Courier* and the *Queenslander* soon after June 9th without mention of the cause. No report of a riding accident to anybody of this name can be found in either of these papers for some time prior to June 9th.

The case might be a very strong one if death had really occurred as described and the accident had not been within the normal knowledge of Stainton Moses. As he did not refer to it in *Spirit Identity* the conclusion is that he did not regard it as evidential. His reasons can only be surmised.

### MR. AND MRS. S——

It is inexpedient to print the name in full. Stainton Moses appears to have known the wife but not the husband, who predeceased her and was a person of some distinction. There is little to add to the notices in *Spirit Identity*, pp. 40, 41, 69. (*Proceedings S.P.R.*, Vol. IX., p. 330; Vol. XI., pp. 28, 29, 54, 55.) The wife was still alive when the spirit of the husband came to a séance on September 27th or 28th, 1873, having been attracted by Stainton Moses visiting a cemetery. He was in a state of unrest and depression. He came to several more séances, gave his name as S—— on the second occasion (September 29th) and his real name on October 16th, when he upset conditions so much that Imperator had to close his control; he even disturbed Stainton Moses in bed at night, making lugubrious sounds and asking for prayer. He was earthbound till his wife died and took him away. Stainton Moses saw her clairvoyantly, but indistinctly. This case seems to have been convincing to the circle, but the grounds of belief are not distinctly stated, and there is no substantial proof of identity to satisfy the reader. Stainton Moses saw both persons, after the wife's death, in the vision of September 4th, 1877 (Book XXII.).

## The "Controls" of Stainton Moses

### RELATIONS OF MRS. SPEER

Several members of the Eves family (this was Mrs. Speer's maiden name) manifested on various occasions. (See *Spirit Identity*, pp. 40, 41, and *Proceedings S.P.R.*, Vol. XI., pp. 32, 73.) The evidential value of these cases was greater for the sitters than it can be for readers. No cogent proofs are on record. Stainton Moses tried to get into touch with Dr. Eves (Mrs. Speer's father) afterwards, but failed because he was an unsuitable medium. In his vision of September 5th, 1877 (Book XXII.) he saw him in the spheres studying flowers, and on expressing a wish to meet him at a séance was told that he was now out of reach of the personal.

### CECILIA FIELDEN

She was a friend of Mrs. Speer, attracted to the circle by a visit of Dr. Speer and Stainton Moses to the cemetery where her grave was. (See *Spirit Identity*, p. 43 and *Proceedings S.P.R.*, Vol. XI., pp. 28, 72.) She closed her communication with the word "Adieu," which in her earth life she had been accustomed to use at the end of her letters. There are strong indications of identity in this case, but there is nothing to exclude the theory of telepathy. All the facts and characteristics were known to the sitters.

### MISS GREEN

This was a case of clairvoyance. (See *Spirit Identity*, pp. 67, 68, or *Proceedings S.P.R.*, Vol. XI., p. 100.) Miss Green, who had just died, was a friend of Stainton Moses' mother. He saw her wearing a brooch which had been left by her to his mother as a memento, but had not yet passed into his mother's hands. Telepathy from his mother's mind does not account for this case, for she did not know the brooch. It is difficult to arrive at any other conclusion



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than that Miss Green really showed herself to him and exhibited the brooch either for evidential purposes or to give a message to his mother.

### MR. ROWBOTHAM

He was an acquaintance of Stainton Moses. The case is one of clairvoyance and resembles the last. (See *Spirit Identity*, pp. 70, 72, or *Proceedings S.P.R.*, Vol. XI., p. 102.) Stainton Moses says that the death was verified, but gives no details to corroborate the statement, and Myers notes : " I have not verified this decease, as the year is not given." Stainton Moses' assertion may be accepted ; he cannot have told a falsehood or made a mistake on such a point. The case is *prima facie* nearly as strong as the last.

### MISS A. P. KIRKLAND

This is a case of handwriting. (See *Proceedings S.P.R.*, Vol. XI., p. 70.) Miss Kirkland, of whom Stainton Moses says that he had never heard, wrote through his hand at a séance. The handwriting was very similar to her own when on earth. She had been a friend of Mrs. Speer. This seems to be a good case, but there is nothing more than the meagre record mentioned above ; no specimens of handwriting.

### DR. SPEER

Dr. Speer predeceased his wife and Stainton Moses, and sent a message to her through him, calling her by a pet name which he (Stainton Moses) was not conscious of having known. (*Proceedings S.P.R.*, Vol. XI., pp. 103, 104.) One cannot feel sure that the name had not come to Stainton Moses' knowledge accidentally and been forgotten by his supraliminal memory.



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The remaining cases are of strangers not known to any member of the circle.

### ABRAHAM FLORENTINE

He was an American who died at Brooklyn on August 5th, 1874, and gave particulars of his life at séances held on September 1st and 2nd, 1874. The information was verified in America. (See *Spirit Identity*, pp. 78-84, or *Proceedings S.P.R.*, Vol. XI., pp. 53, 54 and 82-85.) He also appears to have manifested a year later (*Light* of June 10th, 1893.) The case was considered a very strong one, but no attempt seems to have been made to ascertain whether the subject-matter of the communications had ever been printed in a form in which it could have reached the sitters prior to the séances. Through the good offices of the Secretary of the Society for Psychical Research an investigation has now been made at my request. The files of old newspapers at New York have been examined, and copies of notices furnished which appeared in the *Brooklyn Daily Eagle* of August 5th, 1874, and the *New York Daily Tribune* of August 6th, 1874. The notices are both in the same form as follows :

"Florentine.—In Brooklyn, August 5th, after a long and painful illness, Abraham Florentine, aged 83 years 1 month and 17 days. A veteran of the war of 1812."

The investigating officer also states: "Steamers for Europe apparently sailed on the 8th." There would, then, have been ample time for one of these papers to have been seen at a library, club or elsewhere before the date of the first séance, September 1st. The communications covered exactly the same ground as the obituary announcement, for though the illness is not mentioned in the record of September 1st, the correction made on the 2nd *id.*, to the effect that the months and days referred to his age and not to the length of his illness (*Proceedings S.P.R.*, Vol. XI., p. 82) shows that the illness must have been one of



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the topics of the first séance. The case, therefore, may be attributable to the subliminal mind reviving information which has met the eye but not reached the conscious intelligence, or it may be similar to a book test, but the peculiarly violent nature of the manifestation and the incident of the correction may point to a distinct personality as the originator of the communications.

The Journal of the S.P.R. for November, 1921, contains a note on the recent inquiry made in America. As that publication is printed "for private circulation among Members and Associates only," I do not criticize here some of the conclusions in the note which appear to me to go beyond the ascertained facts.

### THE JONES CHILDREN

This is very like the last case up to a certain point. Three children of one father died in India within a few days of each other, and communicated with the circle about six weeks later, on February 10th, 1874. (See *Spirit Identity*, pp. 45-47, or *Proceedings S.P.R.*, Vol. XI., pp. 39, 75, 76 and 90-92.) The case was considered at the time a very good one because the Christian names were given to the circle, and though a notice had appeared in the *Pall Mall Budget* of February 7th it showed only the initials, so there seemed to be no source other than the spiritistic one from which those names could have been ascertained. Myers, in his note in pp. 90-92 of *Proceedings S.P.R.*, Vol. XI., took the same line. It was left to Podmore to discover that the full Christian names had been given in *The Times* of February 4th, 1874. (See pp. 131, 132 of his *Studies in Psychical Research*.) An inspection of the files of *The Times* in the newspaper room of the British Museum shows that the announcement in the issue of February 4th, 1874, contains the same names as were given to the circle, except

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that one was spelt "D'Oyly" in the paper and "D'Oly" at the séance, and three names, including "Cholmeley," were given for the youngest child in the paper, and only one name, "Cholmely," at the séance. Evidentially the case is not strong.

### ROSAMIRA LANCASTER

This case is similar to the last. She came to the séances of February 28th and March 1st, 1874, but said no more than had been stated in the announcement of her death in the *Daily Telegraph* of January 15th, 1874. (See *Proceedings* S.P.R., Vol. XI., pp. 43, 75, 89.) It is possible, of course, that Stainton Moses' subliminal mind alone was responsible, but the omission of Torquay at the first séance and the mention of it at the second bears the appearance of the agency of some external being conscious that a point had been overlooked. A similar incident occurred in the case of Abraham Florentine discussed above, and in those of the Death family and Diana Hopton stated below.

### DEATH FAMILY

This case is similar to the two last. There was a notice in a newspaper to furnish a plausible explanation of the knowledge having been obtained by normal methods. At the séance of December 21st, 1874, the circle were informed that a Mrs. Death and her child had died on November 20th and about November 4th respectively. (See *Proceedings* S.P.R., Vol. XI., pp. 81, 93-95.) The deaths had been reported in a Woolwich paper, which is not likely to have been seen by Stainton Moses, but as they were both sudden and one was accidental the news may well have found a place also in a London paper and met his eye there. Though the subliminal mind of the medium may have played a part in the incident, there are features of the case which point to external agency. The



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communication disturbed the séance ; there was a cold influence on the sitters, and the spirits followed Stainton Moses home to increase and correct the information.

### HENRY SPRATLEY

He died on December 24th, 1873, and manifested at the séance of January 2nd, 1874. There is no mention of his death being announced in any paper, and his circumstances (he was a builder, living in a house called Moor Cottage) indicate that, if mentioned at all, it would be only in a local paper, which would not be likely to be seen by any member of the circle. (See *Spirit Identity*, pp. 43, 44 ; *Proceedings S.P.R.*, Vol. XI., pp. 29, 31, 72.) There was great difficulty in verifying the information ; on January 16th, in Book IX., Stainton Moses drew attention to it, and was assured by Rector that the communication was genuine. The case looks like those which have just been described, though no newspaper announcement has been traced.

### DIANA HOPTON

In Book XXII., on June 10th, 1877, is the following dialogue :

S. M. : I have heard a voice saying " Diana " over and over again. Who is it ?

RECTOR : A spirit who has lately left the body and is trying to communicate. She will speak more clearly, but she cannot be permitted to reach her husband through you. She is anxious.

Her name was elicited as Diana Christian Hopton, wife of W. P. Hopton, Vicar of Frome Bishop, Herefordshire. She was said to have died at the age of sixty-one (afterwards corrected to seventy-one). The following announcement was printed in the *Standard* of Friday, June 1st, 1877.

" Hopton.—At Frome Bishop Vicarage, Herefordshire, aged 71, Diana Christian, Wife of the Rev. W. P. Hopton."

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This case resembles those discussed in the immediately preceding pages, and may be explained in the same way, as due to the subliminal mind recalling what has met the eye without reaching the conscious intelligence, but here again there is the subsequent correction, suggesting that an external personality drew attention to a mistake.

### ANN DALTON

She made a rough drawing and wrote in Book IX. on January 16th and 17th, 1874. (See *Proceedings* S.P.R., Vol. XI., p. 80.) Her signature is said to have been a facsimile, but no autograph has been kept for comparison, and the correspondence dealing with the verification of her statement has not been preserved. The case, as reported, seems to be a good one; for, as she died nearly two years before (in 1872), there does not appear to be any normal method by which the information is likely to have been obtained, though there may have been an announcement in the newspapers of 1872.

### MARY HALL

She wrote in Book XI. on March 29th, 1874. Except that there was apparently no comparison of handwriting, the case is similar to the last. (See *Proceedings* S.P.R., Vol. XI., pp. 80, 81, and *Spirit Teachings*, pp. 289, 290.)

### EMILY C——

The case is similar to that of Cecilia Fielden, inasmuch as the spirit was attracted by Stainton Moses passing near the grave, but on this occasion he did not know that there was a grave, as it was hidden by a wall. (See *Proceedings* S.P.R., Vol. XI., pp. 71, 72.) Myers, in *Human Personality*, Vol. II., p. 230 (note), classes this as one of the



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cases of which the evidential weaknesses have been analyzed by Podmore in his *Studies in Psychical Research*, pp. 125-133, but there is no detailed reference to it in that publication.

### LOUIS NAPOLEON

This was the late Emperor, Napoleon III. (See *Proceedings S.P.R.*, Vol. XI., pp. 33, 34, 102.) He came to a séance on January 5th, 1874, and gave some information about himself, including the date of his birth, correctly; he wrote his initials by direct writing, and was seen clairvoyantly by Stainton Moses. The case was considered a good one, because his manner was in keeping with his character, but it would be more convincing if the initials resembled the writing of his earth life. In the British Museum there are three autographs of his (State Letters 30, 116 f. 53, Private Letters 22723 ff. 31, 32, and 24024 f. 121). In these he signs "Napoleon Louis Bonaparte" in the first two cases, and "Napoleon Louis C. Bonaparte" in the last case. In the script the initials are C. L. N. B., the letters have no special resemblance to those of the autographs. The latest autograph is of 1848; he may have altered his signature afterwards. In page 314 of the *Spiritualist*, Vol. III., 1873, it is stated that Louis Napoleon had attended in his lifetime several of D. D. Home's séances. Stainton Moses had a theory that interest in Psychical Research during life was often followed by a return to earth for the same purpose after death.

### PRESIDENT GARFIELD

Stainton Moses had a communication (apparently clairaudient) from Mentor and others at the moment of waking from sleep that President Garfield had died in the night. The news did not appear in the papers till the afternoon of the same day. (See *Proceedings S.P.R.*, Vol. XI., pp. 102

## The "Controls" of Stainton Moses

103.) This would be a good case if one could feel sure that it was not a dream which happened to prove true. With an ordinary person such would be the conclusion, but with a person of Stainton Moses' experiences the theory of external influence is plausible.

### STEAM-ROLLER SUICIDE

Stainton Moses, when dining at a friend's house, was suddenly controlled after dinner by the spirit of a man who had committed suicide by throwing himself under a steam roller. (See *Spirit Identity*, pp. 42, 76-78; *Proceedings S.P.R.*, Vol. XI., pp. 42, 76, 77, 92, 93; *Spirit Teachings*, p. 215. The passages in *Spirit Identity* and *Spirit Teachings* are included in the *S.P.R. Proceedings* indicated.) The question is whether Stainton Moses had seen without reading the *Pall Mall Gazette* of that evening,\* containing a notice of the occurrence, and assimilated the facts subliminally. He denied having seen the paper. The Baron du Potet, one of the guests, corroborated his allegation of the presence of a spirit, but thought that it was the spirit of a living person. Mrs. Speer, also a guest, felt a cold, disagreeable influence during dinner. The fact that Stainton Moses had passed the scene of the suicide makes his version all the more credible. The name of the suicide was not mentioned by him or in the *Pall Mall Gazette*. Podmore, in *Modern Spiritualism*, pp. 282, 283, makes a great point of this coincidence, arguing that in other cases the name and the particulars had been gathered from printed sources, and that in the present instance the information fell short of the name because it was not to be found in the *Pall Mall Gazette*. No doubt this seemed to him a fair inference, but he had not sufficient acquaintance with the records, and, as a matter of fact, there were many

\* February 21st, 1874, as in p. 76 of *Proceedings S.P.R.*, Vol. XI., not 20th, as in p. 42 *id.*



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instances in which the name was not given at the first appearance, e.g., the first communication from Mr. S——, who was attracted from a cemetery. (See p. 145.) As in that case, the name might have been discovered later if further inquiries had not been discouraged. (See *Proceedings S.P.R.*, Vol. XI., p. 92.)

If this incident stood alone one might suppose that, without entering the supraliminal consciousness, the paragraph in the paper met Stainton Moses' eye, or some remark of a bystander reached his ear as he passed the spot, and his subliminal mind was responsible for the sequel. But forming, as it does, one of a series of similar incidents, it may well be due to a common cause, the liability of his subliminal mind to external influence. Mrs. Speer's and the Baron's corroboration and Stainton Moses' experiences at cemeteries support the theory of spirit possession: the case was considered extraordinary, even by his "controls," who were surprised that the spirit could attach itself to him. Were it not for these features one would be inclined to explain his condition as one of those cases in which a tragic occurrence may have left a psychic impression on the place, and the impression been transferred to the mind of a "sensitive."

Mr. F. W. Percival, in a recent conversation, stated that words could not do justice to a scene which was most impressive and horrible. Stainton Moses' features were distorted, and he shrieked and gesticulated, as if his body had altogether passed out of the control of his own personality and been violently possessed by some other entity. Mr. Percival also attached importance to the Baron's first impression at dinner, that he sensed the presence of the spirit of a living person, for the mistake showed that it was a spirit connected by close bonds with the earth and still very material, a condition which naturally followed the circumstances of the death of the suicide.



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SAMUEL ARROWSMITH

This case is described in a note in Book XXIII., and in Mrs. Speer's records of séances published in *Light* on October 14th, 1893. The spirit of Samuel Arrowsmith disturbed the séance of February 22nd, 1880, complaining that his relations had lost a mourning ring made as a memorial of him. None of the circle at that time knew anything about the ring or the person: the only explanation given by Imperator was that some of the Band knew where the ring was. The next step appears to have been a clairaudient conversation between Stainton Moses and Arrowsmith some time after the séance (this must be the meaning of an undated note in Book XXIII.); Arrowsmith said that the ring was lying in the street, and that he wished it to be restored to his relations, or at least put in a safe place; that some of the Band had promised to help him; that he had died in 1839, and had been near the earth ever since. On February 29th, just after dinner, information of the presence of the ring was given by raps on the table, and it was found close to Mrs. Speer. Nothing further occurred at the séance held the same evening, but the following dialogue took place on March 14th, in Book XXIII.:

S. M.: I have frequently asked whether the address of the friends who lost that ring can be had. Dr. Speer wishes to give it back.

RECTOR: The Spirit has gone from us, apparently content that the ring was safe in your keeping. We do not know whether he will return. His distress was caused by what he thought a sort of desecration as much as by any other feeling.

S. M.: Do you know any further particulars?

RECTOR: The ring was not lost as you suppose near to the place where our circle meets. It was in Great Russell Street. You passed near, and hence the spirit fastened on you. Magus helped him to bring the ring. We do not like the presence of the spirit. He is earth-bound and his influence would not be good for you.



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S. M. : I did not like the feel of the ring.

RECTOR : No, you discovered its aura. Do not let the mind dwell on it. If it be thought well the spirit will be allowed to give the information. If not be content.

No further information was given, and there is nothing to show what was eventually done with the ring, a common little article of trifling value. In the undated notes Stainton Moses says that the ring was described to him clairaudiently and the inscription of the date of death stated definitely, but that he neglected to record the particulars at the time. There is no explanation as to how the ring escaped the notice of passers-by, and how Magus and Arrowsmith managed to bring it, but the latter point might have been treated as a matter of course in a circle to which there had been so many apports. Mrs. Speer's note at the bottom of page 484 of the 1893 volume of *Light* corroborates Stainton Moses' statement as to the clairaudient conversation, but unfortunately she does not mention how and when she got the information from him. The restriction of the particulars to what can be ascertained from the ring itself diminishes the evidential value of the case for purposes of identity. The inability to elicit the names and addresses of the relations is a weak point. There is a similarity to the experience with the steam-roller suicide, but not nearly so good a cause for emotion. It may also be that by some peculiar form of clairvoyance, aided or unaided, Stainton Moses saw the ring, though it was hidden by mud or otherwise from normal sight ; that it was brought like other apports, and that the spirit of Arrowsmith was the invention of the subliminal mind, suggested perhaps by Magus, who may have engineered the whole affair, for his behaviour on other occasions was not above suspicion. That Stainton Moses got possession of the ring in some normal way and fraudulently built up the story there is no reason to suspect ; the fabrication was too clumsy to suit any theory of wilful dishonesty.



## CHAPTER XI

### COMMUNICATIONS IN UNKNOWN CHARACTERS

THE first of these cases is in Book X., February 26th, 1874. Imperator and others referring to Chom wrote :

“ He knew God as your sacred historian has revealed Him in terms borrowed from Egypt.

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I am the I am : the universal essence, the Source of life and light. This title of Jehovah Moses borrowed from the priests of Thebes . . . Hieroglyphical symbols for the Name of the Supreme, which they held to be Nuk pu Nuk, I am the I am.”

The characters are not recognized by experts as Egyptian, but the words “ Nuk pu Nuk ” are an imperfect rendering into English letters of the Egyptian for “ I am that I am.” These Egyptian words can probably be found in some printed book which Stainton Moses may have seen, though a search for them in the ordinary books of reference has been fruitless. The only clue to a possible supraliminal origin of the information has been found in the entry “ Nuk pe Nuk ” in the *Royal Masonic Cyclopædia*, by K. R. H. Mackenzie, London, 1877. In an article on Egyptian mysteries in the same work there is also a reference to Plutarch’s statement regarding the inscription on the temple of Isis : “ I am all that has been, or is, or shall be.” The book was certainly published later than the date of the automatic communication, but the author (see the further reference to him in the portion of this chapter



## Communications in Unknown Characters

dealing with the third set of characters) was known to Stainton Moses and may have mentioned the subject to him in conversation. The extent to which the prophet Moses drew his learning from Egyptian sources has been discussed in many works; the subject might be well within the medium's supraliminal consciousness. The weight of present opinion is certainly against the theory of an Egyptian origin for the prophet's teaching, but the question is not so certain as to justify the finding that the statement in the automatic script is false. The remainder of the communication, therefore, does not furnish much help towards the decision as to whether the characters are real or imaginary. Considering the limitations of their knowledge one cannot regard as conclusive the failure of Egyptologists to identify the figures, but of course, if all these experts agree that such forms are impossible and inconceivable for early Egyptian writing, their opinion must be accepted. The peculiarity of this case is that if the characters are imaginary there is apparently an instance of a gross fabrication incorporated in a statement which is otherwise true, or is at least based on respectable authority. Such a flaw can hardly be due to mistake or subliminal distortion, and is without parallel in the mediumship of Stainton Moses.

The second case occurred in February, 1876, in Book XIX. Stainton Moses appears to have been going through a course of training in the Occult, and was expecting to receive from Magus a gem which would put him in *rapport* with other spirits. On February 21st the following dialogue was written :

RECTOR : We are bidden to write for you your instructions respecting what the Cabbalist brothers wish. It is in secret cypher. The key will be given to you by spiritual means and is on no account to be committed to writing or to be made known to any. This we are told to charge on you : and we do on our own part endorse the warning. It is needful that you engage solemnly to abide by this.



## The "Controls" of Stainton Moses

S. M. : I will abide by all that is good and lawful : and I will keep silence as long as you tell me : tho' it will be hard to put off questions. If the thing were brought I could say so simply.

RECTOR : We have no power to alter plans. The Chief will speak with you about this.

On February 23rd Imperator and others pressed Stainton Moses to go on with the course and trust his teachers, telling him :

"Your instructions will be given now, but you will only learn them by the interior senses. And, lest you pry too far, or exercise obstinately your own will, we shall cut off from you the remembrance of the key. I have had experience in time past of you, and deem it wise to prevent you from doing foolishly. Seek not to argue. The key will be restored when needful. You may trust us."

On February 25th, after a short dialogue, Imperator said : "Here is the secret writing." Then followed the characters as shown in the accompanying illustration (Plate VII.), with the following note written below them by Stainton Moses :

"The above was written in a state of unconscious trance. I don't know where the red ink came from ; [a little of the writing was in red] nor can I understand any part of it,\* except the signs used by certain communicating spirits. [Chom's triangle, the mark of Magus, Mentor's interlaced triangles, Alta's mark between Mentor's and Kabbila's.] It is written in my rooms at 6.30 a.m. February 25th, 1876."

Then occurred the following dialogue :

RECTOR : Can you tell me anything more that I must do or tell ?

KABBILA : Keep at peace.

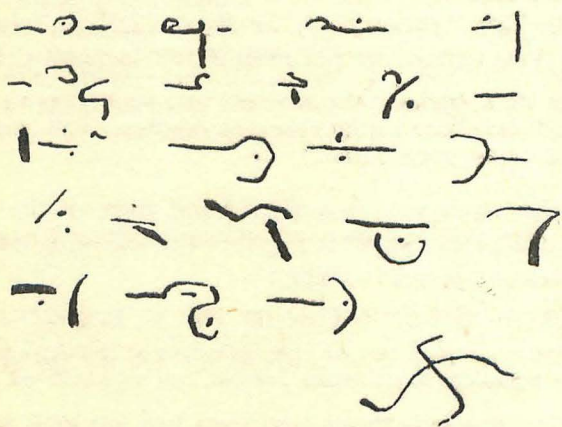
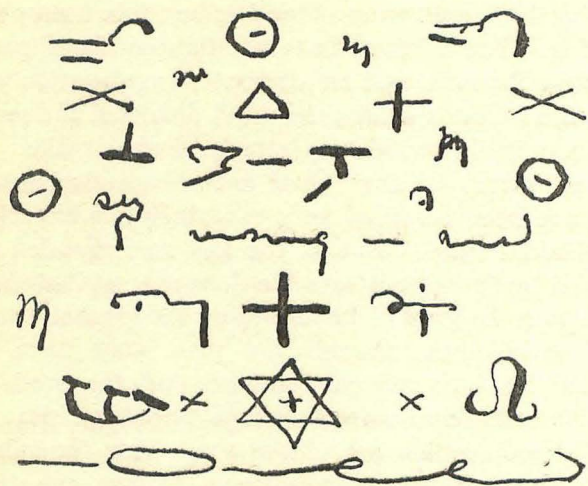
S. M. : What did you write that for ?

RECTOR : To allow it to remain recorded. It is the work of Kabbila, and the Chief sanctions it. We do not say more now. Be patient and faithful.

\* From his note in *Light* of June 10th, 1882, it appears that he eventually deciphered the message. He did not disclose the meaning.



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## The "Controls" of Stainton Moses

Rector's remarks in this last dialogue do not seem appropriate to his part ; as they stand they can only mean that he had been acting for Kabbila and was anxious to guard himself against making any blunder, but this theory is not convincing. The words seem to fit Stainton Moses' position better than Rector's, and an alternative explanation would be that the former's subliminal mind distorted the sense of the communication which the latter wished to make.

If the "secret writing" had never been deciphered it might have been regarded as a meaningless fabrication of the subliminal mind. But as the key was revealed to or discovered by Stainton Moses (he does not say how he got it) there may be ground for ascribing the cypher to some external intelligence, though the plan may have been elaborated from his subconsciousness, and the words may be English or in some other language known to him. The subject is perhaps the use of the topaz ring for inducing visions. Whether the circumstances favour the theory of an external source cannot be said with any confidence till the meaning is known, and there the question must be left for the present.

The third case is a set of "hieroglyphs" (see Plate VIII.) drawn on June 10th, 1877, in Book XXII., with the following note written by Stainton Moses beneath them :

"An old Egyptian spirit has been with me during the morning, and the above writing was done by him. I do not know what the hieroglyphs mean."

These characters are on a right-hand page of the book, and on the left-hand page\* facing it is the following undated note in Stainton Moses' writing :

"INTERPRETATION GIVEN BY DR. K. MACKENZIE.

"By the virtue of two, and the principle of the three powers, having regard to the Central Temple, the seven officers salute

\* In the four latest books the left-hand pages were left blank for subsequent notes, and the main body of the automatic script restricted to the right-hand pages.



## Communications in Unknown Characters

you, present their offering, and ask for another temple to be established to which the necessary offerings both of grain and money shall be accorded.

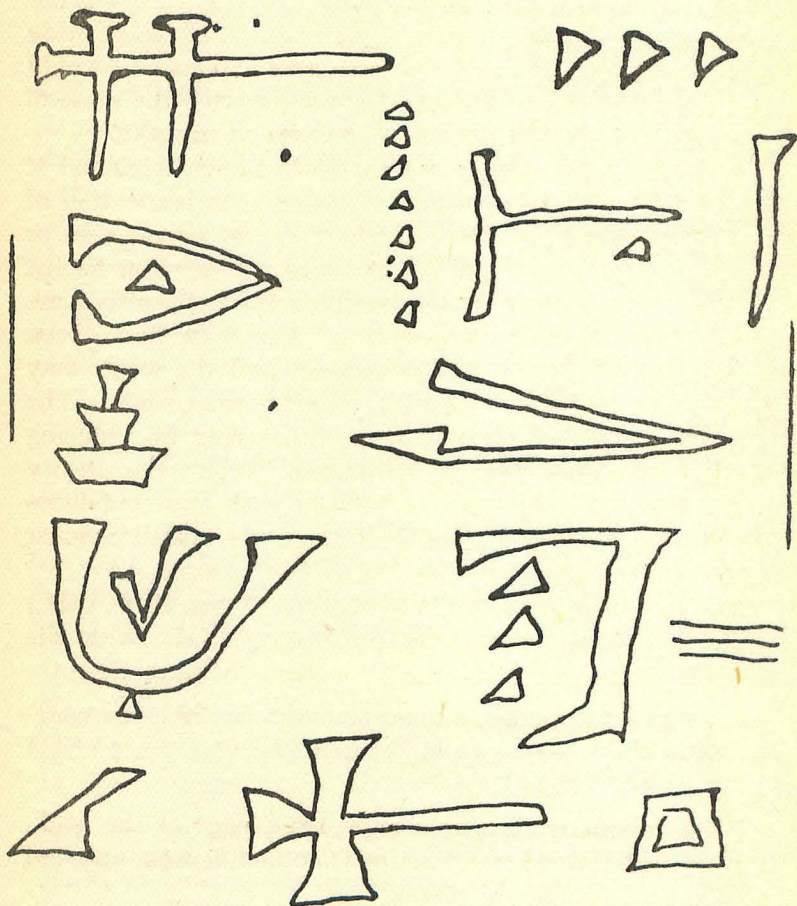


PLATE VIII.

From Book XXII., p. 55.

"In testimony of which we have affixed the signature of person absent, the second signature, and the signature of the Priest of the Temple in which we now exist."

## The "Controls" of Stainton Moses

On August 9th Stainton Moses asked if this interpretation was true, and received the following reply from Rector :

" The writing is not Egyptian : nor is the interpretation true. The writing was given you for a purpose which you will know hereafter. Cease."

Nothing further transpired about these characters. The Dr. K. Mackenzie was probably the K. R. H. Mackenzie mentioned at the beginning of this chapter. Very little is known of him now, though he was a voluminous writer on archæology, freemasonry and occult subjects, besides translating several German works into English. There is nothing to show whether his interpretation was based on a knowledge of the characters or on clairvoyance. What little has been ascertained about his qualifications does not inspire confidence in his competence to read the writing. The characters have not been identified with any known language by the experts to whom they have been shown, though they are considered by some authorities to resemble the figures of Hittite inscriptions. It is impossible to decide whether they belong to some forgotten form of writing or originated from Stainton Moses' subliminal mind on the basis of a recollection of Hittite or other inscriptions.

On August 12th, 1877, a more elaborate set of characters (see Plate IX.) was drawn in Book XXII. with the following note by Stainton Moses written after them :

" The series of hieroglyphs on the preceding page was very slowly written out : the whole taking nearly an hour in doing. During the time I was conscious of the presence of a very ancient spirit with Magus. It seems to me that he is not Egyptian but Assyrian. I still do not know the meaning of the signs. No communication was made with the writing."

There is nothing further on record about these characters. Like the first set, they are unidentified ; they are considered by some experts to be the result of a " mnemonic fantasy,"



# Communications in Unknown Characters

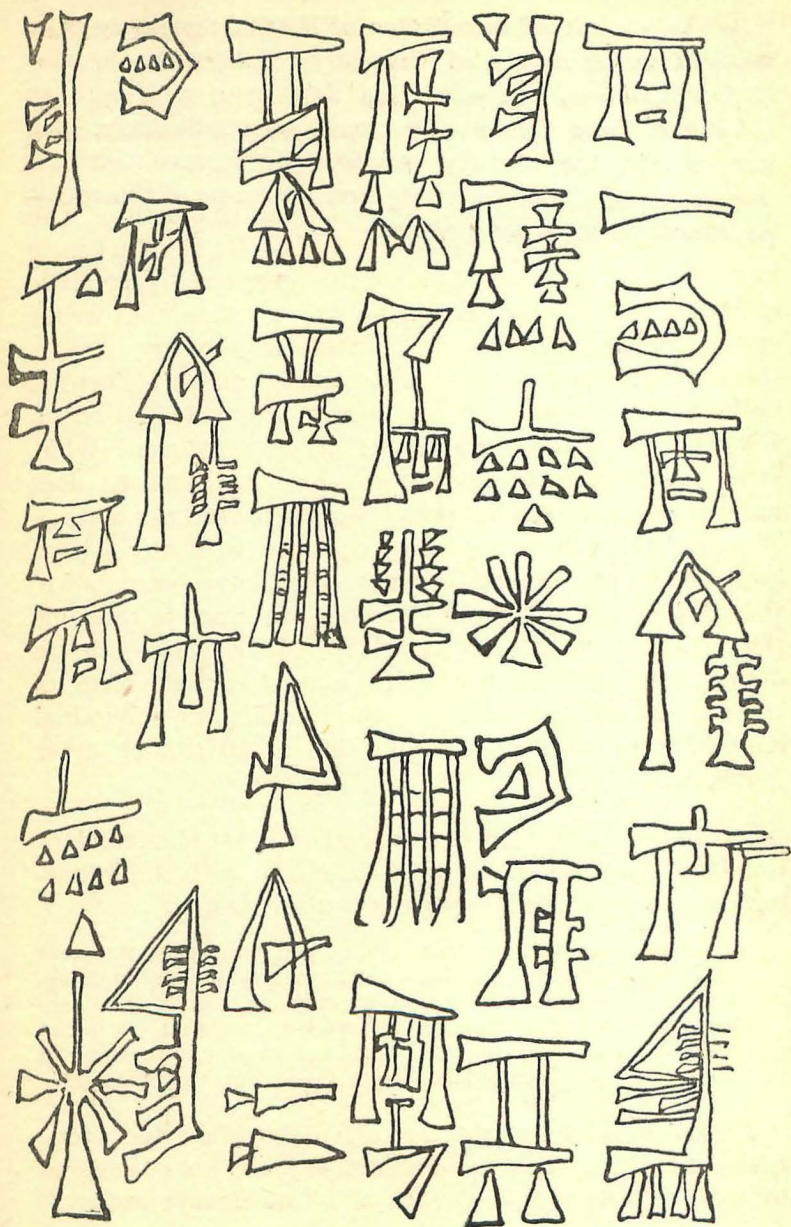


PLATE IX.  
From Book XXII., p. 58.

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based on a confused recollection of Hittite characters with possibly an admixture of Chinese or Babylonian figures. It has also been suggested that they form a *Mantra* or invocation, and should be read perpendicularly, not horizontally, the identity between the figures near the beginning and the end showing that the name of the entity addressed occurs in both places.



## CHAPTER XII

### TWO STRANGE EXPERIMENTS

THESE were two very different incidents, but each in its way must have gone far to convince Stainton Moses of the external source of the thoughts expressed in his automatic writing.

On October 24th, 1874, in Book XV., Rector wrote :

“ We deem it wise to open the interior senses and to withdraw you from your world by closing the bodily avenues of sense : we shall then write through your body the while you can converse with us face to face.”

Then comes a communication about the course of his development, beneath which is the following note written by him in his normal writing :

“ During the whole time in which the above communication was written my spirit was separated from the body, i.e., I could see from a short distance the hand as it wrote. It is important to record exactly what occurred. The place is my own room, 20 Clifton Road. Day, Sunday, October 24th. Time 1 p.m., as near as I can say. It is now 2.30. I felt an impression to write, such as I have not felt for nearly two months. I sat down at my desk and the first part of the communication was written. I presume I then passed into the state of unconscious trance. The next thing I remember was standing in spirit near to my body, which was seated, holding the pen, before the table on which this book was placed. I looked at it and at the arrangements of the room with great interest. I saw that my body was there and that I was joined to it by a thin line of light. Everything material in the room looked shadowy, and everything spiritual seemed solid and real. Behind my body with his one hand held over the head,

## The "Controls" of Stainton Moses

and the other over the right hand which held the pen stood Rector. In the room besides were Imperator, Franklin, the Judge, and several of the spirits who have influenced me for long. Others whom I did not know passed in and out, and appeared to regard the experiment with interest. From the ceiling, or rather thro' the ceiling streamed down a mild pleasing light like moonlight, and now and again rays of bluish light were shot down on my body. When this was done I saw the body jerk and quiver. It was being charged, as I may say.

"I noticed, moreover, that the daylight had faded: the window seemed dark, and the light by which I saw was spirit light.

"I could hear perfectly well the voices of the spirits who spoke to me. They sounded very much as human voices do, but were more delicately modulated, and sounded as tho' from a distance. Imperator explained to me that I was seeing an actual scene which was intended to show me how the spirits operated. Rector was writing, and it was not done, as I had imagined, by guiding my hand or by impressing my mind, but was by directing on to the pen a ray which looked like blue light. The force so directed caused the pen to move in obedience to the will of the directing spirit. In order to shew me that the hand was a mere instrument not essential to the experiment, the pen was removed from the hand, and kept in position by the ray of light which was directed upon it. To my great astonishment it moved over the paper and wrote as before. I cried out with astonishment, and was warned to keep still, lest I should break the conditions.

"A great part of what is written above\* was really done without the intervention of a human hand: and the rest without the aid of my spirit, i.e., of myself.

"Imperator explained that the sounds could be made in the same way without aid from anything material. I heard the sound of the Fairy Bells all the time, and the air was pervaded by a subtle perfume which is quite perceptible by my senses now.

"I did not observe how the sound was made; but I saw in a distant part of the room near the ceiling something like a box round which this blue electric light played, and I associate the sound with that. The spirits were dressed as I have seen them before, and moved about quite independent of the material obstacles round them.

"Several remarks were addressed to me, but I was not encouraged to talk. I remember seeing Grocyn, Chom, Said,

\* I.e., the communication not reproduced here, the subject of his note.



## Two Strange Experiments

Mentor, Doctor, Kabbila, Philosophus, Prudens, and others. They, or some of them, formed a circle round the table at which my body sat.

"I seemed to myself to be garbed in white with a blue cincture. There was some purple too : I think a sort of over robe. Every spirit was self-luminous apparently : and the room was very light.

"I was told that it was not easy to write without human aid, and that the spelling of the words was wrong. I find that such is actually the case in the parts that were written as I described above.

"I remember mentally wondering how such spirits spoke English : and in reply to my thought several addressed me one after another in different languages. They were not intelligible to me, but were interpreted for me by Imperator. He also shewed me how spirits commune with each other, as tho' by transfusion of thought.

"After all this had passed, I was commanded to return and to write down what I saw. I do not remember the return to my body : and presume that my spirit was thrown into a state of unconscious trance.

"I feel a slight headache. I am perfectly certain as to what occurred : and have recorded it simply and without exaggeration. I may have omitted facts : I have added or altered none."

This experience may be compared with the phenomenon of direct writing in colours, described in the notice of Magus and the Mystic Band. There Stainton Moses observed the occurrence with his supraliminal senses ; here he used his subliminal vision in a state of trance ; his ability to distinguish between the two conditions is a reason for accepting the accuracy of his accounts, though, of course, the present incident is susceptible of explanation as a dream accompanied by writing in sleep. The weakness in spelling, which he regards as a distinctive feature of this form of automatic writing, might conceivably have been found if he had gone to sleep in the middle of a communication. If one considers this occasion alone, it is hard to decide whether it was really a vision due to external influence or merely a dream ; but if one thinks of his other experiences, especially his vision of the funeral of a friend,

## The "Controls" of Stainton Moses

one may be more inclined to accept his theory here. In his unpublished Retrospect for 1873, he notes that being unable to attend the funeral he stayed at home and kept away from his work. He lost two hours of the morning and supposed he had slept and dreamt of the funeral, but the dream was really a vision, a case of travelling clair-

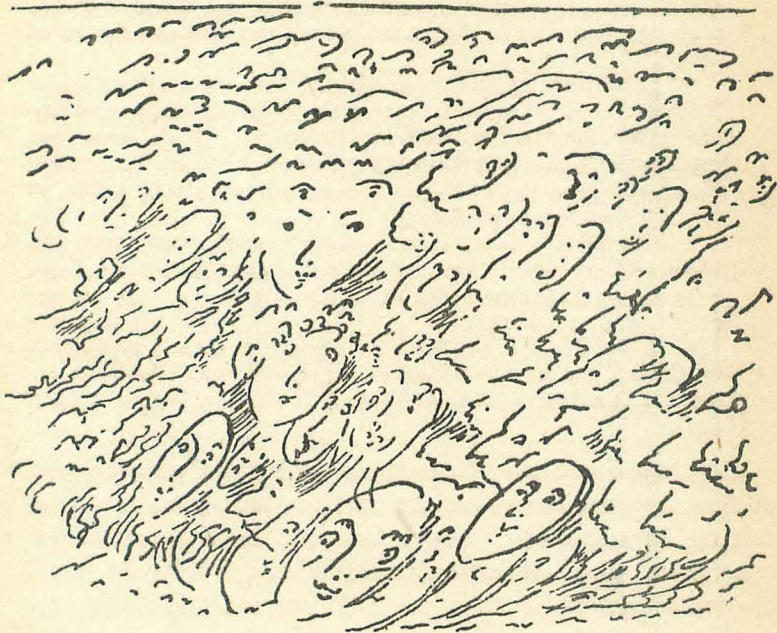


PLATE X.  
From Book XV., p. 261.

voyance, for the details seen by him were found by subsequent inquiry to correspond with the incidents of the real scene. Book III., in which the vision of the funeral was recorded, has been missing for years, but there is a copy of the account of this experience in *Light* of July 25th, 1896.

The second incident occurred in Book XV. on March 29th, 1875. A communication from Prudens had just



## Two Strange Experiments

been finished, and Stainton Moses had criticized the form of the handwriting, then his hand drew a mass of meaningless marks and faces (see Plate X.), and the following dialogue occurred :

S. M. : What are you doing ?

PRUDENS : We are doing nothing. We only wanted to show you what your hand would do if left to itself.

S. M. : Oh, but how am I to know that your writing is anything else ?

PRUDENS : You know well. Do not mock.

Those who do not accept the spiritistic theory will, perhaps, regard this incident as a scene in the drama planned by the subliminal mind, but such an explanation seems to strain the theory of subliminal dramatization too far. One can easily understand that Stainton Moses may have been greatly impressed when he reflected on it. If he inclined towards the theory of dream creations he was now faced with a situation in which, apparently, his hand was out of the control of any of his creations.

## CHAPTER XIII

### GENERAL CONCLUSIONS

AN attempt will now be made to draw general conclusions from the contents of the preceding chapters. The first point that stands out is the good faith of Stainton Moses. There is absolutely no reason to doubt his honesty ; in other words one can feel sure that he did not produce the phenomena at séances by trickery and that he did not concoct the automatic writing by the conscious use of his supraliminal intelligence. The question has been discussed thoroughly by Myers in his Articles II. and III. on the Experiences of Stainton Moses in *Proceedings S.P.R.*, Vols. IX. and XI., in which the evidence of Mr. F. W. Percival and the late Mr. Charlton T. Speer has been set forth. To those arguments I may add the assurance that those two gentlemen, when consulted recently by me, adhered to the opinions which they had formerly expressed. They told me that the confidence which they felt in the honesty of Stainton Moses was based on their knowledge of his moral character, and on the conviction that, as Myers has stated in *Human Personality*, Vol. II., p. 227, the fraudulent production of the phenomena was physically incredible. Mr. Percival quoted the heavy tramp of Rector, which shook the room, the various forms in which scent was produced, the apports of gems and pearls, and the crashing blows on the table which made no marks on it, though apparently given with sufficient force to smash it if the power had been exercised by normal methods. Mr.



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Speer instanced the lights which could be seen through the top of the table, their rays apparently penetrating the wooden surface; he also referred to the extraordinary sounds which he, with his considerable knowledge of musical instruments, could not have produced in full light with technical apparatus at his disposal. Perhaps the most marvellous feat on record was the moving of the heavy table without contact witnessed by Sergeant Cox. (See the notice of Mentor in Chapter IV.) In *Modern Spiritualism*, Chapter V., Podmore poured contempt on these phenomena, as produced by an amateur conjurer before a credulous audience, but he did not attempt to explain how he could account for the more difficult feats by his theory. His summary dismissal of all the records cited by Myers does no justice to the facts.

The internal evidence also goes a long way to convince the reader of the writer's good faith. Myers says on page 228 of Vol. II. of *Human Personality*: "I think, moreover, that no one who had studied these entries throughout would doubt the originally private and intimate character of many of them." My own perusal of the records points to the same conclusion, and the testing of a man's truthfulness by his record of his proceedings is work of which I had long experience in India both as a magistrate and as a police officer. The writings of Stainton Moses show that he was inaccurate in detail and sometimes loose in his reasoning, but there is no sign of wilful suppression or distortion or fabrication of facts. If the automatic writing was deliberately concocted, as Podmore seemed to believe (see page 133 of his *Studies in Psychical Research*), it is strange that the impatience of the circle was not gratified by inventing a communication from "Sunshine," the friend recently deceased, from whom they earnestly desired a message. (*Proceedings S.P.R.*, Vol. XI., p. 109.) The omission seems inexplicable if Podmore's theory is accepted. The handwriting furnishes another strong indication of



## The "Controls" of Stainton Moses

good faith; the resemblances between the signatures in the automatic script and the autographs in the British Museum suggest reproduction based on imperfect recollection rather than a deliberate copy, for details which would certainly have been imitated by a copyist have been disregarded. Anachronisms of the kind observed in Grocyn's writing and Jeffrey's signature were no more due to freaks of Stainton Moses' supraliminal imagination than was the misspelling of Aristotle's name, to which he (S. M.) took exception.

The next question for consideration is whether the medium's subliminal self can have originated all the manifestations without the aid of any discarnate personality. Now, if we had to deal only with the automatic writing, trance speaking, clairvoyance and clairaudience, a plausible theory might be evolved that the subliminal mind, independently of the conscious self, had plotted a drama, assigning distinctive forms of handwriting to the characters, and developed them into secondary personalities. Such a hypothesis, if stretched far enough, would account for all the messages after a fashion, though it would hardly carry satisfactory conviction when strained to cover some of the situations, e.g., the simultaneous manifestation of Grocyn and Catherine. But we also have to reckon with the physical phenomena at séances which the "controls" regarded as on a par with the miracles attesting the claims of ancient religions. The same spirits manifested at the séances as guided the automatic writing, each had his distinctive way of announcing his presence as he had his signature, and when the phenomena included direct writing the handwriting was in the same form as that used by the manifesting spirit in the automatic script. If we disbelieve in the action of external intelligences and ascribe everything to the subliminal self, we have to credit the latter with the exercise of powers and faculties which make greater demands on our credence than does the adoption



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of the spiritistic theory. It is very hard to believe that the medium's personality, however deeply hidden, can of itself, without his conscious knowledge, show lights, make sounds, produce scents, move tables and exercise other powers over matter beyond his supraliminal ability. Neither theory can be proved, but we can at least approach the question without prejudice, and form an opinion on their respective merits. We find that here, as in the cases of all or nearly all such phenomena with other mediums, some external entity professes to be the originator of every manifestation. Let us then tentatively adopt the spiritistic theory, and see where this course leads us. If we are on the wrong track we are just as likely to find it out by this method as by any other. The pure subliminal theory will also be tested in the same way at a later stage.

The crux of the problem is the question of identity. Are the controlling spirits the persons they profess to be, or have they concealed their real selves and pretended to be others? Any such deception must be wilful, for though spirits are sometimes said to be in a state of dream when communicating with men, the coherence of these messages forbids the assumption that their authors can have forgotten their earthly personalities. Nor is it conceivable that the medium's subliminal mind can have been responsible for changing so many names; his attitude was decidedly adverse to the identification of his "controls" with the great men of the past. (See Chapter I.)

Imperator's position was that the statements about identity should be accepted because it was incredible that spirits entrusted with so high a mission, as shown by their teachings, would start with such lies in their mouths. To put this argument in the opposite form, if they were not the persons they professed to have been, who were they, and why should false spirits come with such a message?

The suspicion engendered by the use of great names, already noticed in Chapter I., presents the main objection



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to the claim. If this line is taken, in preference to meeting Imperator on his own ground and making a direct reply to his argument, an opening is furnished for a fresh plea in support of the good faith of the Band. Had the "controls" been lying spirits, assuming names to which they were not entitled, they would not, as they did, have insisted on claims which, owing to Stainton Moses' attitude, they found to be an obstacle to the acceptance of their teachings, but they would rather have availed themselves of the loophole afforded by his suggestion of a symbolical meaning for their assertions.

Indirect objections may also be urged to Imperator's statement on the ground that some of the principal characters do not play their parts in a convincing manner. The Philosophers of ancient Greece do not exhibit in their meagre remarks any of the wisdom which distinguished them on earth. The answer is that their failure may be due to their unskilfulness in managing the technique of communication; they cannot use the telephone properly, but can only express the simplest messages. It may be that their influence was exerted more effectually in the teachings which they inspired, acting jointly with other entities, or in unseen direction of the medium's mind. The incongruity of assigning to a prophet like Haggai, and to philosophers like Mentor and Kabbila the rôles of conjurors at séances has been noticed, but admits of an explanation. The phenomena which they worked may have been regarded by them as scientific experiments. If communication were established between the earth and Mars it is conceivable that in the early stages of the intercourse the inhabitants of that planet would regard with tolerant amusement the results of the experiments, which interested our men of science, and would refuse to believe that they were in touch with the finest intellects of the earth.

To sum up this part of the discussion—Imperator's *a priori* argument is sound as far as it goes, but, however



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cogent as reinforcing other methods of proof, it will not serve as a substitute for specific evidence.

There is an obvious impossibility of proving the identity of ancient spirits about whose earth lives nothing is known, or what little information we have is within the knowledge of every educated man. Emperor contended that statements incapable of proof should be accepted as true on the ground that others which could be tested had been verified. Stainton Moses seems to have looked at the position from the same point of view, but to have been too easily satisfied, without making sufficient inquiry, of the truth of the information. He failed to detect several errors, e.g., the wrong Christian names for Lydgate's sister and Norton the Alchemist, the incorrect account of his first meeting with Erasmus supplied by Grocyn, and the mistake in the language of Lily's Grammar. It is true that in these and all such instances a more or less plausible explanation can be imagined, but the mistakes complicate the question and weaken Emperor's case.

The main form of weakness, however, is of a general nature inherent in all inquiries into the contents of books or other publications. Evidential details cited for historical characters can be examined only by consulting books of reference, and will not be accepted unless corroborated therein. But to serve as proof of identity a statement must not only be true, but must come from the proper source; that is, from the alleged communicator. When it is to be found in a book, it may, as far as concerns the medium, have originated there in the course of his reading and been reproduced by his subliminal mind, unless he can be proved to have had no knowledge of the book, a point which usually presents insuperable difficulties. This is the situation with mediums in general, but it does not follow that on such occasions the subliminal mind has been acting without external aid; it may well be that, as suggested by Myers, in Vol. II., p. 550—(b) of *Human*



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*Personality*, the "control" may have the power of guiding the sensitive's subliminal exercise of the memory.

For Stainton Moses there are special reasons why care should be exercised in drawing conclusions. Firstly, some of the evidence, the poetry written by Zachary Grey, has certainly been taken from a book; the estimate of the number of Lydgate's works and the contents of Jeffrey's Chronicle may, with great probability, be traced to such a source, and the lists of dates in other notices suggest a similar origin. Secondly, if we could satisfy ourselves that Stainton Moses had never seen the book (see Chapter VI. concerning biographies of musical composers), we should have to make allowance for Doctor's statement of May 22nd, 1873, at the beginning of Book II., that spirits could revive their memories of earth by reading books, and for Rector's exhibition of his own skill in reading (p. 55). On a later occasion Rector expressed an opinion that he might perhaps be able to read without using Stainton Moses' power.

The range of this form of literary piracy cannot be determined, and probably differs according to the personality of the "control" and of the medium. Theosophists may regard it as extending to the whole of the Akashic record. The newspaper tests of the present day seem to indicate that the presence of the medium at the same spot as the printed matter is unnecessary, and do not point to the need of any *rapport* with anybody at the spot who can be used as an unconscious accomplice of the medium. To judge from the analogy of other kinds of manifestations it is not requisite that the book should be in a language intelligible to the medium. It does seem probable, however, that the *modus operandi* is the use of his powers of clairvoyance, without his supraliminal consciousness, on the analogy of the use of the power for physical phenomena. There is also an obscure resemblance to the puzzling phenomenon sometimes occurring in psychic photography when



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the "extra" is recognized as a copy of an existing portrait.

Where there is reason to suspect such a method of supplying the information it is, of course, impossible to prove whether it is the work of the alleged entity recalling the facts of his earth life or of some false spirit gathering material for personation. It is a curious speculation whether the same considerations apply to the resemblances of handwriting. The facsimile of a signature contained in a biography is on the same footing as the letterpress, but to fancy a spirit hunting through the manuscript room of the British Museum for an autograph signature savours of the ridiculous. With one exception, that of Theodore Parker, the best imitations relate to signatures which Stainton Moses may well have seen, either because facsimiles were available or because he may be deemed to have had special opportunities for seeing autographs. As in many cases the form in the script is not in the least like what the autograph on earth was, or can have been; it does not look as if much trouble was taken by the Band to go outside the resources of Stainton Moses' subliminal memory. Rector and Doctor never attempted to return to the handwriting of their days on earth. It is impossible to say whether Grocyn, Dee, Jeffrey and some others tried unsuccessfully to do so, or merely chose distinctive forms of script. If the former was the case the failure may have been due to a mistake on the part of some intermediary spirit agent as stated in the notice of Aristotle (Chapter IV.), or to lapse of memory on the part of the principal spirit, or to inability to get the proper form of writing through the medium's organism. The cause last mentioned must have been an insuperable obstacle to the more ancient spirits.

My conclusion is that for historical characters so much of the evidential information appears to come from books, that the presumption of such an origin can be negatived for no item which is on record in print, and that an item of



## The "Controls" of Stainton Moses

this kind does not constitute specific evidence of identity because it cannot safely be attributed to the memory of the spirit in question.

The same considerations apply, but with even greater force, to the communications of some of the spirits who, in their earth lives, were contemporary with, but unknown to, the members of the circle, and about whom no information was given that was not already on record, generally in an obituary notice in a newspaper, e.g., Abraham Florentine, the Jones Children, Rosamira Lancaster, Diana Hopton and the Death family. It is practically certain that in each of these instances the information was derived from the newspaper announcement which has been found, for it is restricted to the particulars mentioned therein, a feature common to all, which cumulatively furnishes a very strong indication of the source. The extraordinary case of Samuel Arrowsmith is similar in this important respect, for the particulars are confined to the words engraved on the ring. It is difficult to believe, and it is contrary to general experience, that the spirits of persons recently deceased had to refresh their memories by referring to newspapers concerning facts of the kind to be found there, and that they were unable to furnish further information about themselves from their unaided recollections. There is certainly room for the suspicion that the "controls" got the information from the paper, and that the alleged spirit was not concerned at all, though there are indications of an external personality occasionally, e.g., in the distinctive violence of Abraham Florentine. On the other hand, it is perhaps an admissible speculation that, as these spirits had no *rapport* either with the "controls" or the members of the circle, it was impossible to get concrete facts stated correctly through this particular medium without having some material record as the basis of the impression. Perhaps the "controls" could not ensure the medium's accuracy unless they could use his clairvoyance, or perhaps they



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needed the record to help their own concentration. If some such explanation is true, the communications may have been perfectly genuine. It is unfortunate that Stainton Moses did not press for a satisfactory explanation of his failure to elicit more information. He was aware of the chance of such communications being based on printed matter, for in his record of the séance of January 8th, 1874, he notes the result of an experiment made to see whether his "controls" could reproduce an entry from the announcements of deaths in *The Times* of that date which he had just read. They failed to do it, so he concluded that there was not much in the theory of "unconscious cerebration." Imperator on other occasions declared that the proofs which he furnished were for the assurance of the circle, and threw cold water on proposals for wider demonstration as distinct from publication of teachings. It is possible that the Band, finding that these communications convinced Stainton Moses, were satisfied with this result and, therefore, refrained from attempting to accumulate evidence which might have been difficult to get and uncertain in value. These cases seem to be of a type familiar to all students of psychical research, in which the "controls" produce phenomena or messages of a suspicious character, apparently without any regard for the consequences to the medium, who is thereby placed in an embarrassing and compromising position. It is impossible to say why they act like this; their point of view must be different from ours; perhaps they credit mundane intelligence with too much knowledge and understanding, so fail to appreciate our attitude and requirements.

None of the communicating spirits who lived on earth in recent times have given to Stainton Moses or his circle such detailed accounts of their lives as have some of the historical characters, e.g., Grocyn and Dee or Bishop Wilson. If similar statements had been made by persons of obscure position, recently deceased, the contents would not have



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appeared in print, and could have been verified by reference to friends or neighbours still alive, without liability to the objection which applies to the use of books. Such cases have occurred with other mediums and furnished convincing evidence. The want of them is a significant omission, and tends to support the speculative explanation ventured above that Stainton Moses' mediumistic method of assimilating a series of concrete facts was by clairvoyance of printed matter rather than by telepathy or any other form of impression. The use made of this faculty in the cases of Napoleon III. (full name and dates) and Bishop Wilberforce (contents of sermon and number of page) is very suggestive.

In some instances, e.g., William Callister and Fanny Westoby, the information offered as evidential may have been previously known to, though forgotten by, the medium or one of the sitters, and the operation of the subliminal mind has to be taken into account. In others it is mainly the nature of the influence, rather than the subject-matter of the communication, that we have to consider. The best cases are those in which the method of the manifestation was of a convincing character. Blanche Abercromby's is the strongest of all: she gave the news of her death before it could have been normally known, and she imitated the handwriting, not the signature alone, of her earth life, a feat that no other spirit achieved so satisfactorily. Catherine Pauline Speer furnishes another example; it is true that the circumstances of her death may have been within the knowledge of Dr. Speer, but the photograph is evidential, especially in the figure of the mother, and the scene with Grocyn indicates the presence of two independent personalities. There is no apparent reason why a friendly spirit, always ready to help, should have falsely claimed identity with an obscure and humble character. Miss Green, Mr. Rowbotham, J. B. C., and W. B., all furnished some phenomenon or statement



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to show the reality of the clairvoyance. Mr. Percival's description persuades me to accept the incident of the steam-roller suicide at its face value.

At this stage of the summary my conclusion is that several of the modern spirits did provide satisfactory evidence of their identity but, if on the other side we put the failures of the historical spirits and the tendency to rely on clairvoyance of printed matter, the net result is not very favourable to Imperator's contention concerning the presumption of truth in regard to what is incapable of proof. To a great extent, no doubt, the shortcomings may be due to circumstances beyond his control, the limitations of the Band's powers and of those of the medium.

One reason for inserting the illustrations of the writings in unknown characters is the hope that they will be seen by some reader who can throw light on them. It is premature to regard them as mnemonic fantasies. Further investigations should be made before arguments are based on them.

Though the subliminal self of the medium is not likely to have been solely responsible, without external aid from discarnate spirits, for all the phenomena and messages, it no doubt did affect the results. According to Myers (*Human Personality*, Vol. II., p. 230), "it played at least a considerable part in the communications." There may be a tendency in both camps to rely too much on this factor as affording a way out of a difficulty. The opponents of the spiritistic case should be cautious about straining the theory of a subliminal drama unduly against probabilities and without suggestive indications. For instance, the plot could hardly have been designed to embrace such an incident as the simultaneous and independent manifestation of Grocyn and Catherine. Similarly the opposite side should refrain from relying too much on the distortion of the message by the medium's subliminal mind as an explanation of an error which diminishes the value of



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evidential information. Arguments of these two kinds cannot be rebutted, but are not convincing if urged indefinitely and often. On such lines no progress is possible.

In the earlier years, when Stainton Moses' faculty for automatic writing was at its best, the traces of colouring from his own mind seem to affect the phraseology rather than the meaning of the text. For instance, in Book XII., on April 9th, 1874, Imperator says: "Mohammed or Mahomet. . . .;" the thought about the two methods of spelling the name, quite unnecessary for the argument, obviously came from Stainton Moses' mind and was accepted or unnoticed by Imperator, as the meaning of the sentence was not affected. In Book XV., on Easter Day, 1875, the following passage occurs in a discourse signed by Imperator and others: "In the sense that the scene on Calvary was fore-ordained to occur at the hour when man consummated his foul deed, He [Jesus] came not." Here the words "fore-ordained" and "Calvary" are suggestive of a well-known hymn, so probably arose from the medium's mind. Even during this period the teachings are in a few messages so confused as to justify the suspicion that the "control's" meaning has not come through perfectly, e.g. :—the description of the views of Confucius in Book XII., on April 5th, 1874, and the explanation of the projection of thought in Book XIII., on June 13th, 1874. The differences between the original text and *Spirit Teachings*, noticed in Appendix I., pertain chiefly to the same period, being for the most part due to the previous publication in the *Spiritualist*. The alterations may be ascribed largely to the medium's mind, for the reasons given in the Appendix, but the results under peculiar conditions do not afford a fair criterion of the usual course of the automatic writing.

No doubt it is impossible to be certain, even in the best period, that the "control's" meaning was recorded correctly. As far as evidential statements are concerned,



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their correspondence with the books from which they appear to have been taken confirms the impression that there were few mistakes in transmission through the medium's mind. It is not known whether the immediate source of the teachings was of the same kind or independent of print. More time would be necessary to clear up this point than is available at present. The works of American authors would have to be consulted, and especially *Ten Great Religions*, a book mentioned in Stainton Moses' preface to the section of *Spirit Teachings*, printed on p. 389 of *Light* for 1889. The subject is not within the immediate purpose of this book.

Stainton Moses recognized that his subliminal self might colour the communications received from his "controls," but he felt that it could not be solely responsible for his experiences: "No more cogent evidence of the existence of an external intelligence exists for me than the fact that, in spite of my own earnest wish, it is impossible for me to evoke a single rap by the exercise of my own will." ("Retrospect for 1873," p. 100.)

Some particulars of the course of the drama of the Band's mission are now given, in the hope that experts in psychical research may find therein a clue to the genesis of the plot in an external agency or in the subliminal mind. The development of Stainton Moses' mediumistic powers began in the summer of 1872. Some extraordinary physical phenomena occurred. Imperator began to manifest and the Band was said to consist of forty-nine spirits, but no names were given, except those of a few friends or relations recently deceased. Vague promises of a revelation were made. The first of the old English spirits to come was Lydgate's sister. She manifested as J. N. L. on December 31st, 1872, but did not give her real name till March 20th, 1873, on which date also Imperator hinted that he had controlled Grocyn (not mentioned by name) in the latter's earth life. On April 2nd, Lydgate gave particulars about



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himself. On April 11th and 13th respectively, Doctor and Prudens mentioned their earth lives. On various dates later in April, biographical details were given about John Dee, Nares and other musical composers, Lydgate and Zachary Grey, who also began to write Lydgate's poetry. On May 16th, Grocyn was first named and described; later in the same month Rector and Mentor give particulars about themselves. The principal topic of the automatic script then began to be Emperor's teaching, which hitherto had been confined to séances, but it was not till July 6th that he disclosed his identity.

If the plot was entirely the fabrication of the unaided subliminal mind, several questions arise. Was Emperor originally destined to be Malachi, and what prompted his selection as head of the Band? When the lyre spirit began to manifest in March, was he already intended to be Grocyn? And had the part already been fixed as appropriate to Grocyn's austere character and his connection with Erasmus, two links with Emperor? If so much had already been planned, why was the taste for music made a feature of the part in the absence of any authority for such an inclination in the real Grocyn or of any predilection in the medium? This additional trait is the only one that seems to have impressed Stainton Moses' supraliminal mind, for till Grocyn's life work was explained he regarded him as a musician, and not as a man of letters. Was J. N. L. intended to be Lydgate's sister when her initials were first mentioned? Was it contemplated that she should start a series of English historical characters and musical composers? The preparation of the plot on these lines must have required an extraordinary degree of foresight and ingenuity. Is it also credible that in casting the part of Rector allowance was made for a tendency to relapse to the opinions of his earth life (pp. 30, 56)?

The next stage in the drama consists largely of Emperor's endeavours to convince Stainton Moses on



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the question of identity. An account of this phase is contained in Chapter I. The plot develops naturally; the sequence of the steps seems equally compatible with an external and a subliminal origin. There are incidents, however, which can hardly be explained without postulating the operation of an independent intelligence. Elizabeth Barton's story, told by herself and Doctor, seems to come from two separate personalities; it can hardly be contended that his mistakes were designed by the subliminal mind as a feature of his part. The simultaneous manifestation of Grocyn and Catherine points to a similar situation. The strange rôle played by Haggai is unlikely as a creation of Stainton Moses' mind. Blanche Abercromby's case is a hard nut to crack. How are the unfortunate experiments of Mentor with scents, and of Chom with phosphorus, to be explained if the existence of these two spirits is denied? Are the consequences to be regarded as involuntary functioning of the subliminal organism on the analogy of the supraliminal hiccough?

The next phase includes the course of occult training under Magus and the Mystic Band. It is conceivable that this experience had no basis but a subliminal desire to imitate the practices enjoined by Blavatsky and Olcott in America. Olcott, however, in *Old Diary Leaves*, First Series, gives reasons for believing that the group of Masters instructing Madame Blavatsky and himself were connected with Stainton Moses' Band. I quote from page 319 of his work :

"It is now clear to me that one directing Intelligence, pursuing a wide-reaching plan covering all nations and peoples, and acting through many agents besides ourselves, had in hand his development and mine, his body of psychical proofs and those given me by and through H. P. B. Who Imperator, its agent, was, I know not—I do not even know who H. P. B. really was—but I have always been inclined to believe that he was either Stainton Moses' own Higher Self or an Adept: and that Magus and others of Stainton Moses' Band were



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adepts likewise. I had my Band also—though not of spirit controls, Stainton Moses had an Arabian teacher, so had I, he an Italian philosopher, so had I; he had Egyptians, I had a Copt; he had a 'Prudens' 'versed in Alexandrine and Indian lore,' so had I—several; he had Dr. Dee, an English mystic, I also had one—the one previously spoken of as 'The Platonist' and between his phenomena and H. P. B.'s there was a striking resemblance."

In page 325 he says that he is almost certain that Magus "is a living adept, not only that but one that had to do with us." One of his reasons was the similarity between a kind of scent in evidence at Stainton Moses' séances to what he terms "Lodge scent," a frequent phenomenon at New York.

He does not draw attention to a doctrine, common to the two schools, concerning reincarnation. Probably he was not aware of the coincidence, or he would have made a strong point of it on the ground that a common error (from his point of view) is more significant than a common truth. In pp. 278 *et seq.* he declares that the teaching received at New York for *Isis Unveiled*, published in 1877, was to the effect that a second incarnation of a spirit on the same planet was not the rule, but the exception. Now, this is the substance of Imperator's teaching also, though in the script he does not specify the same classes of exceptions; he refers to high spirits sent with a mission to mankind, or to debased spirits who, having failed to profit by their incarnation on the earth, are in rare cases given another trial there. Olcott's exceptions are the spirits whose incarnation was a physical failure, e.g., as in a still-born child or congenital idiot. According to Stainton Moses' manuscript record of the séance of March 18th, 1874, reincarnation was declared by Imperator in his trance address to occur sometimes in a case of the former class, but this sentence is omitted from Mrs. Speer's and Mr. Percival's records. Imperator's declarations in the script are, however, wide enough to include by implication such



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classes, and will be found chiefly in Book XV., under March 6th, 1875, and in Book XXI., under July 4th, 1876. Both schools certainly agreed at that time in condemning the theory, afterwards adopted by the Theosophists from the teaching in India, that there was a general liability to a series of reincarnations on the earth. The correspondence is striking, but it may possibly be founded on literature which had been read by Madame Blavatsky or Olcott, as well as Stainton Moses: such opinions may have been given out by American authors, but have not been traced by me in the cursory investigation which there has been time to make.

Stainton Moses appears to have contemplated the possibility of there being a link between his Band and the New York group of spirits. This seems to be the meaning of a sentence in his Review of A. P. Sinnett's *The Occult World*, in the *Psychological Review* of July, 1881, p. 17: "Magus of those days yielded to a different intelligence [Imperator], and he, I suspect, to others." He regarded Imperator as having neither encouraged nor approved the experiment in occult development, and as having felt relief when it was finished—*Light*, of 1883, pp. 189, 526. This estimate of Imperator's attitude is borne out by the tenor of several communications in the script. In words already quoted in the notice of Magus, Imperator certainly did speak as if he had initiated the formation of the Mystic Band, but later in the same message he showed his apprehension and his reservations:

"The work is not without risk: for many spirits who laboured in earth life in error deem that they have truth and will strive to inculcate it. We shall have cause to repel many such, who will eagerly seek to come near. We warn you that it is necessary that you walk in strict obedience to our guidance, lest evil ensue. We shall protect and direct. Without that you would soon make shipwreck. Nor shall we allow this course of instruction, which is necessary for you, to interfere with the more serious work of our mission which is the end



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of our labour. If you will strive so far as may be to keep an even mind, and to work in obedience to our dictates, all will be well. You know that we are of God, and teach you the truth. Keep that in your mind."

His tone suggests the thought that he was yielding to pressure against his personal judgment. This impression is intensified by passages such as the following :

"It is not permitted us to tell you much that it will be in your mind to ask. Do not be too literal. There are helps and aids that you know not of."—Book XXII., December 31st, 1876.

and by such phrases as "spirits skilled in the mysteries of which we may not speak," quoted in the notice of Magus.

Though, as has been said above, Imperator's attitude towards occult training is in keeping with a fictitious character fabricated by Stainton Moses' subliminal mind, it is equally appropriate to an independent personality. This question is part of the larger problem, which runs through the whole script, whether the alleged care and protection exercised over the medium and the circle by the Band were real or imaginary. The books contain a series of directions and cautions conveyed in impressive terms. Now, if spirit communications are in reality merely effusions from the subliminal self, it is conceivable that certain risks, occasioned thereby to the supraliminal organism, may be subliminally appreciated and form the subject of warnings clothed in the garb of external messages, the suggestions having a genuine basis and a false setting. Such an explanation may be true, but is not convincing, because it is hard to separate the alleged motives and the reasoning from the hypothesis of an external personality. In the series before us the "controls" frequently show anxiety about the danger in sitting with other mediums, and even discourage or actually prohibit attempts to communicate with themselves when the conditions are



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bad. They go even further than this by showing a kind of jealousy; they protest against Stainton Moses' power being used by the "controls" of other mediums and against the development of a member of the circle by any other agency than their own. Sometimes, but not always, they object to the admission of strangers to séances, and they insist that if any stranger is admitted another room shall be used, not the proper room, which is to be kept uncontaminated by any foreign influence. What they particularly dread is the exposure of a weak point to the adversaries, who may thus be able to pass the guard and get some false message through. Apparently they feel that if such an incident ever occurs, a *rapport* will be created which will promote the repetition of the trouble, and the medium will no longer furnish a suitable instrument for their purposes. They warn Stainton Moses that if their instructions are not obeyed they will withdraw from him and make other arrangements for carrying on their mission. They limit the use of power for physical phenomena, and will hardly employ it at all for gratifying the sitters' personal feelings by the enjoyment of intercourse with relatives; they keep it mainly for delivering their teachings, and grudgingly spare some for working signs in support of their cause. When Grocyn and others rashly overdraw the power Emperor is annoyed, not so much by the injury caused thereby to Stainton Moses, his friend, as by the damage to the medium whom he uses as a machine, and by the disturbance of his programme due to the waste of the power on which he was relying. It seems incredible that the blundering of subordinates in Emperor's absence, entailing unpleasant consequences, can have been an incident in a drama fabricated by Stainton Moses' subliminal mind. It is more likely that we have here, in the persistent care exercised by the "controls," the explanation of the dependence on the clairvoyance of printed matter in the cases of strange spirits recently deceased—Abraham



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Florentine and others. This may have been the safest method of acquiring information, because there was a risk in allowing a closer *rapproch* such as was apparently brought about by the steam-roller suicide without the Band's consent and by W. B. through Magus against Imperator's wishes. This reason was never represented to Stainton Moses in so many words, but he was warned that he was not told more because he often paid no attention to what he was told.

In the later books, especially XXIII. and XXIV., as stated in the notice of Rector, the traces of the messages being coloured by the subliminal mind are very marked. This deterioration itself furnishes, by the contrast, an argument in favour of the earlier records containing external opinions in a purer form.

Now that the facts have been stated as fully as space permits, and their bearing on the question has been examined, an attempt will be made to review the various theories put forward to account for the phenomena and communications.

The physical impossibilities and the internal evidence alike furnish a complete answer to charges of conscious fraud and fabrication against the medium.

In discussing the conceivable scope of the faculties of the subliminal self, unaided by discarnate entities, a larger concession may have been made than some researchers would allow. It may be that the main reason for crediting such agency with far-reaching powers has occasionally appeared to be rather an unwillingness to admit the participation of discarnate intelligence than an acceptance of conclusions based on the observation of facts. But as the theory is frequently advanced and cannot be disproved, the most satisfactory way of handling it is to treat it as a tentative hypothesis and indicate the position to which it leads. About phenomena there was not much to be said; the apparent insufficiency of the alleged cause is



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obvious,\* but in considering the hypothesis of a drama fashioned subliminally, the difficulties have been stated which the adherents of such a theory must face. We can only judge by probabilities, in the light of our mundane experience, and if we find ourselves committed to a series of almost impassable places we may well try another track. This is the position in which I find myself.

The alternative is to suppose the intervention of discarnate spirits, and this road has two branches. If we turn one way, we take the spirits to be liars, who were not on earth the persons they profess to have been, or dreamers who do not know who they were. We need not go far here, for we cannot reconcile such wicked deception or foolish delusion with the purport of their mission and the tenor of their messages. If we choose the other branch, and accept their statements as to their lives on earth, we do not find the travelling easy; we meet obstacles and seem to lose our way sometimes, but on the whole we make better progress than by any other route that we have tried.

No theory can be proved true, and there are grave objections to every one of them. No doubt the easiest course is to suspend opinion and to attack the views of others; but if a choice has to be made, there seems to me less difficulty in supporting the claims of the "controls" to be truthful discarnate entities than in trying to make any other explanation fit the facts. The apparent errors and inconsistencies are fewer. It is reasonable to demand an allowance for the drawbacks attending communications through a medium, for lapses of memory concerning incidents of the earth life and for human ignorance of the

\* In deference to the views recently expressed in *Light* by Professor Richet in his discussion with Sir Oliver Lodge, concerning the agency directing ectoplastic materializations, this statement may seem more dogmatic than is warranted by the present state of our knowledge. But in the case of Stainton Moses it is peculiarly difficult to imagine a dramatization invented by the unaided subliminal mind for the mental part of the manifestations and extended by the subliminal powers to the physical phenomena without external guidance.

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conditions of spirit intercourse. There may be a great difference between conversing with a spirit who has recently passed and with one who has been discarnate for ages. Myers seems to have felt this uncertainty when expressing his doubts as to the sense in which a spirit of the latter class can be said to be present while purporting to make a communication. (*Proceedings S.P.R.*, Vol. XI., pp. 110, 111.) The process may be one which our words cannot describe or our minds comprehend.



## APPENDIX I

### PUBLICATION OF SPIRIT TEACHINGS

EXTRACTS from the books of automatic writing, consisting chiefly of passages containing religious teachings, were printed in the *Spiritualist* from 1873 to 1876. As far as the script shows, this publication was begun without the knowledge of the "controls," but continued with their consent, and was not accompanied by any revision. The first mention of revision was in Book XVI. on August 29th, 1875, when this step was suggested by Imperator instead of further publication, and was approved by Stainton Moses, who, nevertheless, continued to get extracts printed and deferred preparations for revision. In 1876 he was frequently reproved by his "controls" for the delay; he ought to have had the passages copied in a form convenient for correction by automatic writing, but he was not ready with the papers when the "controls" could have taken up the work, and when he was ready in May, 1876, it was too late for them to take it up, apparently because his organism was not fit to be used by them for such a purpose. The matter dropped, and it was not till Christmas, 1878, in Book XXII., that the project was again discussed. Then, and early in 1879, it was decided that the text should stand without revision and rearrangement, and that Stainton Moses, in his supraliminal state, should supply an introduction and explanatory notes besides dividing the teachings into sections. He then wrote a

## Appendix I

memorandum describing how he selected passages for publication under automatic guidance, and stating that all, both old and new, would undergo verbal revision. There was further discussion up to 1883, when the book *Spirit Teachings* was published, containing very little more than had been already printed in the *Spiritualist*. The script is silent on the subject of any revision having been undertaken for that journal ; the various references to the matter imply that the teachings were printed there without being edited in any way, and were subsequently to be revised for publication in book form. This, too, seems to be the obvious meaning of Stainton Moses' words on pages 4, 5 of the Introduction to *Spirit Teachings*. The opposite, however, was the case. A comparison of the original text with the *Spiritualist* and *Spirit Teachings* shows that there is much more difference between the script and the journal than between the journal and the book. Some paragraphs were inserted in the *Spiritualist* which had never been written in the original text, and the contents of others were much altered. There does not often appear to be any important difference in the sense, but there has been much expansion and some development in the argument. The most significant departure from the original is that in the *Spiritualist* of 1875, Vol VI., p. 182, and in *Spirit Teachings*, p. 153, Imperator is represented as saying :

“ Of man we know more than we are permitted to tell, as yet. . . . Of the origin of man you may be content to know that the day will come when we shall be able to tell you more certainly of the spiritual nature, its origin and destiny ; whence it came and whither it is going.”

whereas the words in Book VI., August 31st, 1873, are :

“ Of man we know more than man knows of himself, but we know not all. Of his origin we know nothing, nor of his development until the period when human records tell us of his history. We have never seen or spoken with a spirit who can tell us of man's origin.”



## Publication of Spirit Teachings

Throughout the printed volume of *Spirit Teachings* the style is that of the "controls," not of Stainton Moses himself ; so there is no reason to doubt the correctness of his statement on page 4 of the Introduction : " What is now printed has been subjected to revision by a method similar to that by which it was first written." He must have forgotten the sequence of events and confused the earlier occasions, when practically all the work was done, with the later preparations, which led to very little result. Where there is a departure from the original, one may reasonably suspect that the amended version has been coloured by the medium's mind, for when he sat down with a pen in his hand and the idea of automatic revision in his head he must have found a difficulty in keeping his normal opinions in the background.

We might be justified in attributing to this source the difference in the passages quoted above, and there are other cases in which it is impossible to feel certainty as to the origin of the alteration. Stainton Moses, moreover, in the exercise of his normal discretion, must have made omissions and even verbal corrections which did not affect the sense.

A second series of *Spirit Teachings* was published by Stainton Moses in *Light* during the years 1881-1884 and 1889. After his death Mrs. Speer supplied a further series for publication in the same paper during the years 1896-1898, and passages were printed in the issues of 1899 and 1900 which, for the most part, had already appeared in the issues of 1881. These particulars refer to the communications in the automatic script and not to trance addresses, which are sometimes included in the index of *Light* under *Spirit Teachings*.

Except for some omissions, chiefly of a personal nature, there is very little difference between the original text and the version printed in *Light*.

## APPENDIX II

### SUMMARY OF AUTOMATIC SCRIPT

THE following pages contain a summary of every communication in the extant books of automatic script. For Book III., which is missing,\* the passages extracted from it and incorporated in *Spirit Teachings* supply the basis. The number of the book and the date of the communication will enable the text to be traced by anybody who has access to the typed copies in the library of the London Spiritualist Alliance. For any passage that has been already printed there is a note, after the date, referring to the publication in which it has found a place.

The following abbreviations are used: "S. T." for the printed book *Spirit Teachings*; "Spst." for the *Spiritualist*; "S. M." for Stainton Moses. For *Spirit Teachings* the numbers of the pages are quoted; for the *Spiritualist* the year and, where there are two volumes for one year, the volume, also the numbers of the pages; for *Light* the date of the issue. When only part of a communication has been published, the corresponding part of the summary has been put within brackets [ ].

\* The circumstances of the loss of Book III. are not known, but there is a possible clue in the S.P.R. library. In the typed records of Hodgson's sittings with Mrs. Piper on January 19th and 20th, 1897 (pp. 121, 135 of the volume for that month), this particular book is mentioned as having been sent by Myers to Hodgson to be used as a test of the identity of the *soi-disant* Stainton Moses, who purported to communicate with Hodgson through Mrs. Piper. A plausible theory to account for its disappearance is that it was never returned by Hodgson or that it was lost in transit.



## Summary of Automatic Script

### BOOK I

MARCH 30TH, 1873. *Light*, March 21st, 1896. Doctor : Object of and instructions for automatic writing, nature of mission.

MARCH 31ST, 1873. *Light*, March 21st, 1896. Doctor and Rector : Direct writing explained, Doctor's connection with S. M., reasons for necessity of trance.

APRIL 1ST, 1873. Doctor : Power at séances, duty of sitters, tests deprecated if embarrassing, reason and conscience.

APRIL 10TH, 1873. Doctor : S. M. unfit for communication.

GOOD FRIDAY, 1873. Partly in *Light*, March 21st and 28th, 1896, and partly in S. T., 9-11, and Spst. of 1873, p. 354. Doctor : His name, Athenodorus, and life on earth, Delphic Oracles, "misguided heathen," searches after truth in all ages. Doctor's progress in spheres, degraded souls sink to nether spheres. Break owing to lapse of power. Doctor's work in spheres, constant struggle between Good and Evil, with occasional periods of unusual activity as at present, search for truth, bad spiritual state of world in times of Roman Empire, revelation being given in many places now, previous revelations overlaid with human glosses, revelation appreciated by those who are fit for it, S. M.'s position, various communicating spirits mentioned.

EASTER DAY, 1873. *Light*, April 4th, 1896. Prudens and Doctor : Prudens (Plotinus) introduces himself, his previous connection with S. M. Doctor comments on immortality, physical and spiritual body, resurrection, Jesus, Lazarus, personality of Jesus, Constantine, S. M.'s mission.

APRIL 14TH, 1873. *Light*, April 18th, 1896. Doctor : Persons who ascribe Spiritualism to the Devil ; progress



## Appendix II

depends on capacity and the use of opportunity ; sin produces sorrow, an approach to the doctrine of Karma ; reality of spirit influence.

APRIL 16TH, 1873. Partly in *Light*, April 18th, 1896, and partly in S. T. 12 and Spst., 1873, p. 354. Doctor, signed also by Prudens and Philosophus : Details about James Nares and the Lydgates [spirit guides, difficulty of high spirits in communicating with earth. Imperator to resume guardianship, directions for S. M.'s further conduct.]

APRIL 19TH, 1873. Doctor : Earth life of John Dee.

APRIL 20TH, 1873. Doctor : Earth life of John Dee continued, James Nares, Brothers Lawes, interruptions by other spirits knocking.

APRIL 24TH, 1873. Doctor, Prudens, Z. Grey : Doctor gives more particulars about Lydgate. Prudens warns S. M. to seek no communications during the absence of his guides at a meeting in the spheres. Zechariah (Zachary Grey) writes poetry.

APRIL 27TH, 1873. Partly in *Light*, April 18th, 1896, and partly in S. T. 12, 13 and Spst., 1873, p. 354. Doctor, signed also by Prudens : Meeting of spirits in third sphere explained, spirit guides, adversaries, S. M. cautioned.

APRIL 28TH, 1873. *Light*, April 18th, 1896. Doctor and Prudens and Z. Grey : Lydgate's poetry and Z. Grey's earth life, Charlton's guide T. A. Arne [Description of spheres].

APRIL 30TH, 1873. " L O W " : Refusal to communicate.

MAY 1ST, 1873. Partly in *Light*, April 25th, 1896 ; partly in S. T. 13, 14 and Spst., 1873, p. 354 ; Doctor, Prudens and Philosophus : Doctor describes recent meeting in spheres and work of himself, Imperator and others, explains Philosophus' failure to control power at recent séance. Philosophus (Alexander Achillini) gives particulars of his earth life. Doctor : Souls come to spheres with the same qualities they had on earth, spirits have rulers, but there is no Devil, nature of D. D. Home's fire test.



## Summary of Automatic Script

MAY 3RD, 1873. *Light*, April 25th, 1896. Doctor : Attempt of Philosophus to communicate by direct writing explained, and method of using power through medium, gross spirits attracted to circles and more powerful than high spirits, difficulties of high spirits, harmonious plane with medium required, S. M. cautioned.

MAY 4TH, 1873. Partly in *Light*, May 9th, 1896 ; partly in S. T. 15, 16 and Spst., 1873, p. 387. Doctor : Scent at séance, conditions of and occupations in spheres, philanthropists and philosophers commended, life eternal ending in contemplation, knowledge of God.

MAY 7TH, 1873. Partly in *Light*, May 9th, 1896 ; partly in S. T. 17 and Spst., 1873, p. 387. Doctor : Warnings for circle and S. M., case of possession by evil spirit, conflict with adversaries beginning.

MAY 10TH, 1873. S. T. 17-21 and Spst., 1873, p. 387. Doctor : Evil of imprisonment, capital punishment and wars, wrong ideas of God, mission of band of spirits.

MAY 11TH, 1873. S. T. 22-24 and Spst., 1873, p. 435. Doctor, Prudens, Imperator : S. M. not to attend public séances [wars are evil, human laws foolish, misconceptions about insanity, drunkenness], Imperator communicates for first time and explains his use of cross.

MAY 12TH, 1873. *Light*, May 9th, 1896. Doctor : Explanation of lights at séances, duties of members of Band.

MAY 14TH, 1873. Partly in S. T. 25, 26 ; partly in Spst., 1873, pp. 435 and 468, and partly in *Light*, May 9th, 1896. Doctor : S. M. warned not to use his power in other circles [progress of children in spheres, conditions of spirits in spheres, seventh sphere limit of Band's knowledge].

MAY 15TH, 1873. Spst., 1874, Vol. IV., p. 25. Plotinus (Prudens) tells of his earth life.

MAY 16TH, 1873. *Light*, May 23rd, 1896. Doctor : Sounds at séances explained, earth life of W. Grocyn.

MAY 17TH, 1873. *Light*, May 23rd, 1896. Doctor : Directions for séance.



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MAY 18TH, 1873. *Light*, May 23rd, 1896. Rector (Hippolytus) describes his opinions and life on earth. Imperator, Prudens, Doctor, Philosophus also sign.

MAY 19TH, 1873. S. T. 24, 27-30 and Spst., 1873, pp. 435, 468. Doctor and Prudens: [Degraded spirits, obsession, lower spheres, missionary spirits, Band know little of lower spheres, the lowest spirits become extinct, sin unto death, nature of punishment.] Prudens gives further details of his earth life and of his "passing."

MAY 20TH, 1873. Spst., 1874, Vol. IV., p. 25, and *Light*, June 6th, 1896. Doctor: Spirit-body, sleep and dreams.

MAY 21ST, 1873. Doctor and Rector: Noise made by strange spirit, Catherine and Rosie Speer.

MAY 22ND, 1873. Rector: Noise further discussed. (See 21st.)

## BOOK II

MAY 22ND, 1873. Partly in *Light*, June 6th, 1896, and partly in S. T. 31-33. [Doctor and Rector and Philosophus: Doctor says that all spirits have lived on earth, discusses qualities of spirits who have manifested recently, notices S. M.'s mission, gives information about earth life of T. A. Arne and says some spirits, e.g., Z. Grey and Rector, can read. Rector reads books to prove his power.] Doctor and Philosophus say that the psychic conditions are good.

MAY 23RD, 1873. Partly in S. T. 34-38 and Spst., 1874, Vol. IV., p. 50, and partly in *Light*, June 6th, 1896. Doctor, Rector, Philosophus: Reading test of 22nd discussed [impression of medium, ideal medium's qualities and training, unselfishness of Jesus, Socrates and others, perfection unattainable, S. M.'s mission].

MAY 25TH, 1873. *Light*, June 6th, 1896. Rector describes his earth life and views.

MAY 27TH, 1873. *Light*, June 20th, 1896. Doctor explains scent at séance.



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MAY 28TH, 1873. *Light*, June 20th, 1896. Doctor : Mediumship.

MAY 29TH, 1873. S. T. 40, 41 and Spst., 1874, Vol. IV., p. 73. Doctor : Derby Day and holidays.

MAY 29TH, 1873. S. T. 39 and Spst., 1874, Vol. IV., p. 50. Rector and Prudens : Reference to a séance and photography [city life spiritually bad].

MAY 30TH, 1873. Partly in S. T. 41, 42 and Spst., 1874, Vol. IV., p. 73, and partly in *Light*, June 20th, 1896. Doctor explains why communication faulty on part of Rector on 29th, also why Mrs. Speer had been touched by a hand, names Mentor as the spirit photographed, details the instruction to be given to S. M., and gives particulars of Mentor's earth life as Algazzali.

MAY 31ST, 1873. *Light*, July 18th, 1896. Doctor : Spirit-clothing indicative and symbolical. More particulars about Mentor, Souffism and Ecstasy.

JUNE 3RD, 1873. *Light*, July 18th, 1896. Doctor praises Mentor's power.

JUNE 11TH, 1873. Partly in S. T. 43, 44 and Spst., 1874, Vol. IV., p. 73, and partly in *Light*, July 25th, 1896. Doctor discusses obstacles to full use of S. M. as a medium and gives advice, explains lights.

JUNE 12TH, 1873. S. T. 45, 46 and Spst., 1874, Vol. IV., p. 73. Doctor, Philosophus, Prudens, Rector, Z. Grey : The first four of these refer to the training of S. M., then Z. Grey writes Lydgate's poetry. [Doctor discusses perpetuation or dissolution of marriage bond in spheres, effect of love, interpretation of spirit utterances.]

JUNE 13TH, 1873. Z. Grey writes Lydgate's poetry. Doctor warns S. M. against holding a séance that evening.

JUNE 14TH, 1873. S. T. 49-52 and Spst., 1874, Vol. IV., p. 98. Doctor discourages photographic experiments. [Imperator laments difficulty of convincing pious persons of his mission and urges an appeal to reason.]

JUNE 15TH, 1873. S. T. 54-58 and Spst., 1874, Vol. IV.,

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p. 98. Emperor : Spirit creed of God, value of faith and human creeds, his creed of man's duty, revelation is progressive.

JUNE 16TH, 1873. S. T. 59-61 and Spst., 1874, Vol. IV., p. 121. Emperor : His teachings are not contrary to Christ's, but to human dogmas grafted on Christ's.

## BOOK III

JUNE 20TH, 1873. S. T. 61-71 and Spst., 1874, Vol. IV., pp. 121, 159. Emperor : Use of cross as sign justified ; some men have studied the letter in preference to the spirit of the Bible, and considered the very words to have been selected by inspiration, others have regarded it as a record of progressive revelation, the latter view is right ; Bible teaching has all the qualities of spirit utterances given through a medium, instances given of various mediums, Isaiah, etc. ; each sect or individual finds parts of the Bible to agree with its or his views ; theory of verbal inspiration leads to literal interpretation of symbolical spirit utterances and turns inadequacy into falsehood ; spirits have to make mediums' existing opinions the basis of their teaching, adapting them for the purpose, this process not always obvious ; method of training S. M. ; spiritual ideal of Jesus ; atonement ; Band carry on Jesus' work and come in His name.

JUNE 21ST, 1873. S. T. 72-79 and Spst., 1874, Vol. IV., pp. 181, 218 ; the first part of p. 181 is not in S. T. Emperor : This teaching is too advanced for the age, as was Jesus' ; reasons for differences with the Bible ; new teaching to be judged by reason as to whether it satisfies the mind ; absurdities of the present Christian creed about God ; Emperor's teaching about God and man, deeds and results, progress, happiness, work, hell, punishment ; ignorance of distant future ; this teaching the natural



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complement of what Jesus preached ; vague only in sense that it does not contain speculations about the unknown.

JUNE 26TH, 1873. S. T. 80-91 and Spst., 1874, Vol. IV., pp. 241, 253. Imperator : S. M.'s attitude commended ; difficulties of Band's position as to proof ; tenor of teaching proves it divine not fraudulent ; nature of theological opinions as exemplified in those once held by members of Band but now relinquished and replaced by better views of Truth ; reasons for unity of Band ; S. M. must hope for conviction not definite proof ; no real discrepancies in teachings ; method of instructing S. M. ; the new faith will spread more quickly than S. M. thinks ; appeal to reason ; God's work will be done ; personality of Jesus not Divine.

### BOOK IV

JUNE 28TH, 1873. *Light*, August 1st, 1896. Doctor explains part taken by Mentor at recent séance and refers to lights. Grocyn introduced. Doctor discusses publication of S. M.'s experiences.

JUNE 29TH and JULY 1st, 1873. Rector : Imperator's absence.

JULY 4TH, 1873. S. T. 92-100 and Spst., 1874, Vol. IV., pp. 297, 301. S. T. and Spst. contain many paragraphs that are not in script. S. M. expresses his doubts about spirit teachings and disparages Spiritualists. Imperator traces progressive notions of God among mankind (the conceptions of the mediums of revelation) up to Jesus' views, with which his own teachings agree, says there is no Devil, but evil comes from communicating with undeveloped spirits.

JULY 5TH, 1873. S. T. 101-109 and Spst., 1874, Vol. V., pp. 152, 169. S. M. thinks Imperator's teaching contrary to essence of Christian religion. Imperator tells him to pray and shows effect of prayer, urges him to turn his back on old dogmas which he has ceased to believe, compares present time with time of Jesus.

## Appendix II

JULY 6TH, 1873. S. T. 110-112 and Spst., 1874, Vol. V., p. 181. Spst. contains some paragraphs at the end which are neither in the original script nor in S. T. [S. M. asks Emperor who he is. Emperor says that S. M. "knows full well" he is talking with a separate being.] He tells S. M. his earth name, Malachias, and describes his life. The communication is signed also by Prudens, Philosophus and Doctor.

JULY 7TH, 1873. Emperor says he told his earth name to convince S. M. of his individuality. Mentor discusses manifestations. Doctor (Grocyn also signs) says S. M. is protected by spirits.

JULY 9TH, 1873. S. T. 114-116. S. M. continues to express his doubts. Emperor enjoins meditation, patience and prayer.

JULY 10TH, 1873. S. T. 123-128 and Spst., 1874, Vol. V., p. 242. Doctor explains sound of whistle. [Emperor answers part of S. M.'s recent arguments by saying that Spiritualism takes different forms according to the needs of various classes, and that even popular vulgar forms have their uses as signs.]

JULY 11TH, 1873. S. T. 117-122 and Spst., 1874, Vol. V., p. 219. Emperor continues his arguments of 10th, the laws regulating intercourse are little known, he can tell S. M. only so much truth as S. M. can understand, declares a doctrine resembling that of Karma and justifies his teaching in comparison with current Christian beliefs. Verses apparently copied by S. M. in normal writing.

## BOOK V

JULY 12TH, 1873. S. T. 129-133 and Spst., 1875, Vol. VI., p. 43. Both contain much that is not in the original script. Emperor continues his argument, current religions are losing their hold, Spiritualism is the religion of the future.



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JULY 14TH, 1873. S. T. 134-137 and Spst., 1875, Vol. VI., p. 99. S. M. is not satisfied about Imperator's identity. Imperator cannot give the proof suggested, but urges that the nature of his message shows it comes from God ; proposes that he should withdraw for a time to let S. M. think the question out.

JULY 16TH, 1873. Doctor and Prudens : The Band have orders to leave S. M. for a time.

JULY 18TH, 1873. S. T. 137, 138. Doctor knows nothing of a spirit Zoud met by S. M. at a séance, S. M. should attend no séance with other mediums.

JULY 20TH, 1873. Z. Grey writes poetry.

JULY 24TH, 1873. Doctor refuses to answer questions.

JULY 26TH, 1873. Partly in S. T. 138, 139 and partly in *Light*, August 1st, 1896. Imperator discusses Jesus' supposed claim to divinity ; S. Oxon. (Bishop Samuel Wilberforce) greets S. M. ; Imperator transmits evidential information from him to S. M.

JULY 28TH, 1873. Doctor says Solon and Plato are with S. M. frequently.

AUGUST 3RD, 1873. Prudens, Philosophus, Mentor say they are watching S. M., but do not wish to communicate much with him. Prudens says that Catherine and A. W. are with Mrs. Speer.

AUGUST 17TH, 1873. *Light*, August 15th, 1896. Doctor : Mrs. C. . . very ill, the Band cannot help her but S. M. should pray for her, effects of prayer. More phenomena promised, but to be regarded as means to an end ; rules for conduct of circle promised.

AUGUST 24TH, 1873. A paraphrase of first part is in S. T. 140, 141 ; all is in *Light*, August 15th, 1896. Imperator : S. M. to meditate on the teachings and be patient ; S. M. is affected by Mrs. C. . . 's illness ; spirit influence extends to embodied spirits ; private communications not frequent in circle as it is intended for higher purposes.

AUGUST 26TH, 1873. S. T. 142-151 and Spst., 1875,

## Appendix II

Vol. VI., pp. 109, 151. Emperor, Rector, Prudens, Philosophus, Doctor and Mentor : S. M. is directed to take some stimulant and bathe his head in cold water ; due care of the body and moderation enjoined ; modern orthodoxy compared with the Mosaic law, both being the letter rather than the spirit ; three classes noticed who need religious beliefs ready made for them and to whom, therefore, Emperor does not appeal ; all who can should think out their religion for themselves with spirit help ; Emperor would take, as Jesus did, the old forms and spiritualize their meaning ; there is a spiritual meaning underlying everything ; Jesus was a social reformer who wished to elevate the people, and preached the religion of daily life ; the progression of the spirit ; Emperor comes with the authority of Jesus who is " the head of this new endeavour ; " God is specially influencing man.

AUGUST 26TH, 1873. Mentor, Grocyn, Solon : Solon introduced by Mentor.

## BOOK VI

AUGUST 26TH, 1873. *Light*, August 22nd, 1896. Solon encourages S. M. ; S. Oxon. narrates through Rector his experiences of spiritland ; Emperor present and directing operations.

AUGUST 27TH, 1873. *Light*, August 22nd, 1896. Emperor cautions S. M. that he must make allowance for S. Oxon.'s imperfect knowledge ; he then has S. Oxon.'s message transmitted through Rector with his own comments ; he warns S. M. not to inform S. Oxon.'s relations as they are not ready for it. (This warning is in S. T. 162, 163 and in Spst., 1875, Vol. VI., p. 169.)

AUGUST 27TH, 1873. *Light*, August 29th, 1896. Doctor warns S. M. that he is going to have a vision, and S. M. gives an account of a vision of worship in the spheres.

AUGUST 28TH, 1873. *Light*, September 5th, 1896. Im-



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perator : The vision was of the second sphere, its symbolical meanings, "Philanthropus" seen therein was James Howard, nature of spheres.

AUGUST 29TH, 1873. *Light*, September 5th, 1896. Imperator : Great effort of Missionary Spirits ; effect of scientific research ; mission direction by Jesus, Moses and Elijah ; Imperator has seen Jesus ; does not know of Jesus having communicated with the earth ; many high spirits will speak through S. M.

AUGUST 31ST, 1873. S. T. 152-160 and Spst., 1875, Vol. VI., pp. 181, 193. [Imperator gives an outline of his religion : God, history of man, human existence continuing after death, duties of man, progress, karma, purification, reward ; Atonement a fable ; spirit-aid ; acts not creed.] He thinks Mrs. C. . . likely to die and urges S. M. to pray for her.

SEPTEMBER 1ST, 1873. Doctor : No news of "Sunshine" (Mrs. C. . .).

SEPTEMBER 2ND, 1873. Doctor introduces Elizabeth Barton, Holy Maid of Kent, both write her story.

SEPTEMBER 3RD, 1873. Imperator : It depends on her guides whether "Sunshine" may communicate with S. M.

SEPTEMBER 8TH, 1873. Doctor : A spirit to whom S. M. draws attention in the room is Mentor giving a pearl to Mrs. Speer.

SEPTEMBER 12TH, 1873. See S. T. 286. Doctor : Earth life of Benjamin Cooke and of Earl of Mornington, who with Mendelssohn were Charlton's guides, also of Grocyn, Colet, Lily and Linacre.

SEPTEMBER 14TH, 1873. *Light*, September 19th, 1896. [Imperator explains how scent was thrown accidentally into Mrs. Speer's eye at a séance, and discusses scent, music, pearls.] Solon, S. Oxon., Plato, Seneca write greetings. [Rector writes a prayer composed by them all, many signatures to it.] Doctor says the inspiration of the prayer was chiefly from Plato, but the language was Imperator's.

## Appendix II

SEPTEMBER 16TH, 1873. *Light*, September 19th, 1896. [Doctor explains disturbed séance as due to state of S. M.'s mother], says John Dee and Plato manifested. [Imperator comes and says he was delayed by a meeting in the spheres, gives instructions for the evening's séance ; no unconscious cerebration in trance on S. M.'s part, impression and inspiration.] Plato and Solon also sign.

## BOOK VII

SEPTEMBER 20TH, 1873. Imperator discusses scent.

SEPTEMBER 21ST, 1873. S. M. describes how Aristotle's signature was written in the book, it is followed by the signatures of Imperator, Solon and Plato.

SEPTEMBER 27TH, 1873. Imperator explains disturbance caused by a spirit.

SEPTEMBER 28TH, 1873. First and last sentences in *Light*, October 10th, 1896. Aristotle incident in S. T. 163 and Spst., 1875, Vol. VI., p. 217. [Imperator explains further the disturbance and says it is S. M.'s duty to tolerate it and try to help unquiet spirits ; S. M. is hampered by lack of faith and should reflect. Misspelling of Aristotle's name explained.] Solon corroborates Imperator by denying that he has communicated recently with anybody but S. M. [Doctor discusses meeting at St. George's Hall and the haunting of cemeteries by spirits.]

SEPTEMBER 29TH, 1873. *Light*, October 10th, 1896. Doctor gives information about Linacre (Odorifer), one of Band ; holds out hope of communication from "Sunshine ;" urges S. M. to weigh the evidence that has been given to him. Imperator offers a prayer.

SEPTEMBER 30TH, 1873. S. T. 164, 165 and Spst., 1875, Vol. VI., p. 217. [Imperator explains unsatisfactory séance as due to S. M.'s condition ; warns him not to sit when in such a state. S. M. returns to the question of



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identity, saying that the evidence is unsatisfactory.] Emperor promises a reply on that point and repeats his warning about the use of S. M.'s powers.

OCTOBER 1ST, 1873. S. T. 165-169 and Spst., 1875, Vol. VI., p. 217. Emperor complains of S. M.'s attitude, dogmatic and argumentative, points to the nature of his teaching and the signs he has given, justifies use of great names; refuses more evidence and tells S. M. to meditate on what he has got, enjoining rest and reflection, abstinence from communion in other circles, and sparing use of his own circle. Solon and Doctor also sign.

OCTOBER 3RD, 1873. S. T. 170-173 and Spst. 1875, Vol. VI., p. 277. S. M. calls Emperor's argument of 1st "special pleading" and says that his points have not been answered, deprecates "vague denunciations" and withdrawal, awaits evidence or reasons for it not being furnished. Emperor answers apologetically at first, then repeats his decision to withdraw and says he will communicate only through the circle and at rare intervals, discourages sittings with other circles. Doctor and Solon also sign.

OCTOBER 4TH, 1873. S. T. 173-177 and Spst., 1875, Vol. VI., p. 277. Emperor (many other spirits sign) says that after discussion with the Band and under the guidance of Elijah he has reconsidered his decision to withdraw, urges S. M. to weigh the evidence and make a right choice in his own interests, offers a prayer. Aristotle and Seneca are among those who sign. Solon adds a few words. S. M. replies that he is content to wait for proof, congratulates Emperor on cancelling his decision to withdraw and hopes for a séance in the evening. Emperor promises to do his best for manifestations at the séance.

OCTOBER 5TH, 1873. See S. T. 286. Doctor introduces Robert of Gloucester, Geoffrey (Jeffrey) of Monmouth, Layamon and Mannyng, chroniclers, and Norton Alchemist, who writes some of his own poetry.

## Appendix II

OCTOBER 7TH, 1873. Philosophus explains good séance of 5th *id.*

OCTOBER 7TH, 1873. Arago writes at night.

OCTOBER 9TH, 1873. Grocyn discusses a séance. Doctor gives further particulars of Norton.

OCTOBER 11TH, 1873. Philosophus explains failure of a séance.

OCTOBER 12TH, 1873. S. T. 178-181 and Spst., 1875, Vol. VI., p. 303. Imperator explains his absence and need of rest after "fruitless toil amid a cheerless world and a thankless people," discourages S. M. from sitting and says Mentor is too zealous, enjoins moderation and retrospection, impresses letters on S. M.'s arm, as do other spirits ; advice about sitting and writing of retrospect.

## BOOK VIII

OCTOBER 14TH, 1873. Odorifer directs change of room.

OCTOBER 15TH, 1873. First part in S. T. 181, 182 and Spst., 1875, Vol. VI., p. 303. Second part in *Light*, October 24th, 1896. Grocyn refers to information which he had given at a séance and objects to S. M.'s attitude. Doctor discusses Seneca's special "dropping sound" and other phenomena.

OCTOBER 17TH, 1873. *Light*, October 24th, 1896. Doctor : S. M., if he persists in seeking communications when not fit for them, will cut himself off from the Band.

OCTOBER 19TH, 1873. *Light*, October 24th, 1896. Imperator : The power of communing openly will be taken from S. M. for a time, that he may not be seized by the adversaries, he and the members of the circle will not be left unguarded, he is not forbidden to investigate but warned not to do so.

OCTOBER 21ST, 1873. Imperator refuses information for the present.

OCTOBER 23RD, 1873. *Light*, October 24th, 1896. Im-



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perator : Arrangements for guidance of Charlton and Rosie.

OCTOBER 24TH, 1873. *Light*, October 31st, 1896. Imperator assures S. M. that the information given about his earth-name is real and not symbolical.

OCTOBER 25TH, 1873. *Light*, October 31st, 1896. Imperator shows how he guided S. M. in his early study of religion.

OCTOBER 26TH, 1873. *Light*, October 31st and December 26th, 1896. Imperator continues the narration of the influence exerted by him on S. M.'s thoughts and life, unknown to S. M., he inspired S. M.'s preaching, caused him to leave the Church, used his bad health as a lever, brought him into contact with the Speers, introduced him to Spiritualism ; he shows what S. M. has gained in knowledge.

OCTOBER 27TH, 1873. *Light*, December 26th, 1896. Imperator : The whole of S. M.'s life has been a preparation for his mission, influence of spirit on man subject to limitations, method of control of S. M. and impressional control.

OCTOBER 28TH, 1873. *Light*, January 16th, 1897. Imperator : S. M.'s character makes a guard of spirits necessary ; he is unwilling to help in rescuing from evil spirits another medium mentioned by S. M., he describes S. M.'s mission.

OCTOBER 29TH, 1873. *Light*, January 16th, 1897. Imperator's concern is limited to his mission and he is not all powerful.

OCTOBER 30TH, 1873. Rector speaks of the occupations of various members of the Band in Imperator's absence.

NOVEMBER 1ST, 1873. *Light*, January 16th, 1897. Imperator discusses manifestation of complete form ; Dr. Eves cannot manifest through S. M. A spirit requires a suitable medium and S. M. is not a medium for this kind of work.

NOVEMBER 2ND, 1873. S. T. 184-188 and Spst., 1875, Vol. VII., p. 14. Imperator describes exalted spirits, Melchizedek (interposing a caution as to discrimination



## Appendix II

regarding the Scriptures), Abram, Moses (Mosaic law inspired by Melchizedek), Elijah, Malachi, John the Baptist, each (except Abram) inspiring the next.

NOVEMBER 3RD, 1873. First part in S. T. 188, 189 and Spst., 1875, Vol. VII., p. 27. Second part in *Light*, March 6th, 1897. Emperor: Recipients of spirit influences, outside the chain culminating in Jesus, Enoch, Noah, Deborah, the Judges; sources of the Scriptures; control and inspiration of Biblical mediums, Moses, etc., ancient respect for mediums.

NOVEMBER 4TH, 1873. S. T. 189-193 and Spst., 1875, Vol. VII., p. 27, and *Light*, March 6th, 1897. Emperor: Translations to heaven of Moses and Elijah, resurrection of Jesus, progressive knowledge of God and Heaven imparted by Band as part of the mission.

NOVEMBER 5TH, 1873. Emperor says he and Elijah inspired John the Baptist, whose character he describes.

NOVEMBER 6TH, 1873. S. T. 194, 195 and Spst., 1875, Vol. VII., p. 62. Emperor says that after his own death came a time of spiritual darkness till the day of John the Baptist like the time that preceded S. M.'s day.

## BOOK IX

NOVEMBER 6TH, 1873. S. T. 195, 196 and Spst., 1875, Vol. VII., p. 62. Emperor: Spiritual darkness mentioned above may be rest, fresh knowledge follows the craving for it.

NOVEMBER 9TH, 1873. S. T. 197-199 and Spst., 1875, Vol. VII., p. 62: Emperor discusses S. M.'s previous training and directs him to read the Gospels and decide by the light of reason what is the truth, certain passages considered.

NOVEMBER 10TH, 1873. S. T. 200-203 and Spst., 1875, Vol. VII., p. 99. Emperor: S. M. to study the Old Testament critically, remembering that the revelation



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could not transcend the power of the medium and that inspiration must be judged by reason; the compilation of the Bible, Emperor's part in it and his connection with Daniel and Haggai.

NOVEMBER 11TH, 1873. Philanthropus scribbles (the words are written backwards to be read opposite a mirror), Rector interprets as news of "Sunshine." Emperor then takes charge and transmits the message.

NOVEMBER 12TH, 1873. *Light*, March 20th, 1897. Emperor: "Sunshine's" condition in the spheres due to her having passed a loveless life, her future mission.

NOVEMBER 16TH, 1873. S. T. 204-206 and Spst., 1875, Vol. VII., p. 99. Emperor: Various conceptions of God in the Bible.

DECEMBER 1ST, 1873. Emperor discusses expediency of holding a séance and criticizes S. M. for having sat recently.

DECEMBER 7TH, 1873. *Light*, March 20th, 1897. A paraphrase in Spst., 1875., Vol. VII., p. 124, with one important departure from the meaning of the original script. Emperor: Reincarnation, also the evidence of identity recently furnished by S. Oxon. and the good conditions which prevailed at a recent séance and should be sought in future.

DECEMBER 14TH, 1873. Rector refuses to answer questions.

DECEMBER 23RD, 1873. Rector refuses to communicate till S. M. has finished the Retrospect.

DECEMBER 25TH, 1873. First part in *Light*, April 3rd, 1897. See also Spst., 1875, Vol. VII., p. 124. [Emperor congratulates S. M. on his Retrospect and then introduces T. J. S.], deceased cousin of S. M. who writes a greeting, and gives information about T. J. S.'s present work.

JANUARY 14TH, 1874. The spirit known later as "The Prophet" (Haggai) draws and writes, signing "H." Prudens explains for him, but does not give his name. Rector takes charge and says Emperor must be awaited.

JANUARY 15TH, 1874. Haggai, Mentor, Doctor draw

## Appendix II

figures without explanation, and Solon puts off S. M.'s queries laconically.

JANUARY 16TH, 1874. *Light*, April 3rd, 1897. [Rector discusses phenomena and clairvoyance, expresses modified approval of the interest taken by scientific men in Spiritualism, refuses to answer other questions pending Imperator's return], and introduces Ann Dalton. (For Ann Dalton see Spst., 1875, Vol. VII., p. 124.)

JANUARY 17TH, 1874. Ann Dalton draws and writes. Pruden explains. The Prophet draws and writes. Imperator: A. Dalton came to prove "the reality of our communion."

JANUARY 18TH, 1874. First part in S. T. 207-209 and Spst., 1875, Vol. VII., p. 133. All in *Light*, April 17th, 1897. Imperator regrets that he has been less successful in convincing S. M. than with the other members of the circle, he says that devised tests are difficult, he sums up the case from S. M.'s point of view; then announces a redistribution of work among the members of the Band, stating that one signature may cover the work of many spirits acting jointly. Many spirits sign this communication.

## BOOK X

JANUARY 20TH, 1874. *Light*, May 22nd, 1897. Rector says the Band are trying to relieve S. M. who is ill. Bishop Wilson of Sodor and Man writes greetings.

JANUARY 21ST, 1874. *Light*, May 22nd, 1897, except the drawings. Rector says that Bishop Wilson's handwriting is the same as when he was on earth, and that S. M.'s illness is due to the inexperience of Mentor's successors. Rector and Prophet draw.

JANUARY 25TH, 1874. Prudens distinguishes between action and contemplation.

JANUARY 26TH, 1874. *Light*, May 22nd, 1897. Rector explains S. M.'s vision of second sphere in charge of Prophet.



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JANUARY 29TH, 1874. *Light*, May 22nd, 1897. Doctor discusses Materialization, then Imperator warns S. M. against the spirits who do Materialization and says that spirit drapery cannot be cut off a materialized form and remain materialized "in the earth plane of matter." On being pressed, however, he says he cannot speak of his own knowledge.

FEBRUARY 1ST, 1874. Part in S. T. 210, 211 and Spst., 1875, Vol. VII., p. 133. Rector introduces Mendelssohn and Beethoven as having been present with Ben Cooke, who had inspired Charlton's playing, these two sign their names as does Ben Cooke at the end [Rector repeats Mendelssohn's views of the spiritual element in music] and says that Charlton is influenced through S. M.

FEBRUARY 2ND, 1874. *Light*, September 4th, 1897. Rector explains how S. M. is helped by spirits in his literary work and why the last séance failed owing to the presence of undeveloped spirits.

FEBRUARY 4TH, 1874. Prudens explains his meditative philosophy.

FEBRUARY 5TH, 1874. Prudens urges S. M. to meditate, admits that he spent too much time during his own life on meditation, but declares that men of the present day err in the opposite way.

FEBRUARY 14TH, 1874. S. T. 212-214 and Spst., 1875, Vol. VII., p. 194. Imperator (Prudens, Doctor, Philosophus also sign): Much of religion is derived from India whence in particular came the legend of the Messiah. S. M. must study Indian history, Manon of India, Menes of Egypt, Minos of Greece and Moses are names having the same derivation, Manon's teaching reached later sages.

FEBRUARY 23RD, 1874. S. T. 215 and *Light*, September 4th, 1897. Imperator and Theophilus explain why S. M. has been troubled by the spirit of the steam-roller suicide.

FEBRUARY 24TH, 1874. Part in S. T. 215 and all in *Light*, September 4th, 1897. Imperator, Theophilus and

## Appendix II

Prophet : The case of the suicide, the use of the aura by spirits, its different colours, gold aura of a medium.

FEBRUARY 25TH, 1874. *Light*, September 4th, 1897. The same spirits as on 24th continue the discussion of the aura and its colours.

FEBRUARY 26TH, 1874. S. T. 217-220 and Spst., 1875, Vol. VII., p. 194. Emperor, Theophilus and Solon introduce Chom and discuss Egyptian religion, explaining worship of animals ; Rector then continues alone.

FEBRUARY 28TH, 1874. S. T. 220-224 and Spst., 1875, Vol. VII., p. 253. Emperor, Doctor, Prudens, Chom and others continue the discussion of the Egyptian religion, especially its ceremonies, and show how it left its mark on that of the Jews ; the Trinity was taken by Egypt from India. These details came from Chom.

MARCH 2ND, 1874. *Light*, September 25th, 1897. [Emperor and Prophet explain S. M.'s clairvoyant vision of Prophet and Theophilus and warn S. M. to keep away from the influence of undeveloped spirits as much as he can and to observe moderation.] Rector, Prudens and Doctor : The development of Rosie Speer is not contemplated.

## BOOK XI

MARCH 6TH, 1874. Rector gives miscellaneous information.

MARCH 15TH, 1874. S. T. 230-239 and Spst., 1876, Vol. VIII., pp. 2 and 13. Both contain much new matter. Emperor, Theophilus, Prophet and Vates : A spirit Isabel falsely pretends to be a member of the Band ; undeveloped spirits in general, still subject to earthly lusts, responsible for much of the evil on earth ; the bad spiritual state of London and other cities, undesirable marriage customs, ignorance of matters affecting body and spirit ; S. M. is warned against the wiles of the adversaries and against seeking for physical manifestations ; America



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is making greater spiritual progress than England ; S. M. to make himself fit for higher spiritual communion.

S. T. 242-244 and Spst., 1876, Vol. VIII., p. 25. In both it has been put out of its proper place. Imperator : The class of spirits who from fun or mischief personate others and deceive sitters are concerned largely with physical manifestations, Isabel is one of this class, they are opposed to progress and serious communion.

MARCH 16TH, 1874. First part in S. T. 239-242 and Spst., 1876, Vol. VIII., p. 13. Imperator and Theophilus : [Isabel is a "morally deficient" spirit, none such admitted to Band's circle, no falsehood there, if she had succeeded in gaining access to circle she might have given false messages ; qualifications required by those who meddle with mediumship, good and evil of physical phenomena], various spiritualists discussed and a false spirit called Zoud ; Mozart's mission to America.

MARCH 22ND, 1874. Doctor refuses to answer questions.

MARCH 23RD, 1874. First part in *Light*, October 2nd, 1897. [Rector discusses some direct writing done at a séance, direct voice, the Baron's spirit], inexpedience of admitting new members to circle or sitting with other circles ; defects of Bedford, danger to health from graveyards and from overwork.

MARCH 26TH, 1874. First part in S. T. 287-289 and Spst., 1876, Vol. VIII., p. 25. All in *Light*, October 2nd, 1897. Rector tells the story of Charlotte Buckworth who had manifested at a séance, S. M. asks for help and advice for a friend.

MARCH 27TH, 1874. Rector discusses aiding the friend. (See March 26th.)

MARCH 29TH, 1874. *Light*, November 6th, 1897. Rector, Prophet, Doctor and Prudens : Materialization of full form at a recent séance, the method explained ; the spirit's progress to the spheres of contemplation and its possible



## Appendix II

loss of individuality there, the fall to the nether spheres and loss of personality, the second death.

Mary Hall writes and Doctor tells her story.

MARCH 30TH, 1874. Imperator: The noise which had disturbed S. M. was due to strange spirits trying to seize on him, he must be careful.

MARCH 31ST, 1874. *Light*, February 5th, 1898. Rector discusses direct and automatic writing, presence and absence of communicating spirits, his own and Doctor's positions. Prudens, Philosophus and Doctor write to show they can do so at short notice. S. M. asks for other spirits, but Rector and Doctor make him stop.

APRIL 4TH, 1874. Rector refuses information about a ring.

APRIL 5TH, 1874. Easter. S. T. 245-249 and Spst., 1876, Vol. VIII., p. 147, with much new matter. Theophilus reviews the teaching of the previous Easter; Jesus not divine, but a perfect man; it is the work of the Band to proclaim a new gospel, S. M. to be steadfast and patient and awake to the call of Jesus. Imperator and Prophet then join Theophilus and discuss S. M.'s position with reference to worldly and spiritual matters, the extent of the Band's participation in S. M.'s literary work, the development of S. M. and the other members of the circle, the drawbacks of the special qualities for which they were selected, the future increase of S. M.'s faith, S. M.'s attitude towards proof.

## BOOK XII

APRIL 5TH, 1874. *Light*, August 17th and 24th, 1889. Theophilus: There is truth in all religions and "the sum" of it is to be found in the Band's teaching, summary of previous instructions. Imperator and Prophet join him in a discourse about China and the teachings of Confucius, which is not so clear as usual.



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APRIL 6TH, 1874. Rector : S. M. not to attend to disturbances due to spirits, the defects of Bedford caused by the number of cemeteries, the expediency of cremation in place of burial, the Band's power of getting knowledge through S. M., the effect of Bedford on his parents. [Theophilus, Prophet, Doctor, Prudens and Chom discuss Indian religion, showing how it degenerated into polytheism and drawing a comparison between Christ and Krishna ("Chrishna"), and insisting on the importance of the body, a point which escaped the Hindus.] *Light*, September 7th, 1889.

APRIL 7TH, 1874. First part in *Light*, August 31st, 1889. [Imperator, Theophilus, Kabbila and others : Brahminism, the doctrines of Maya and transmigration, the latter based on Karma ; the connection between Buddhism and Brahminism, the life and teaching of Buddha, Karma, identity of Nirvana with the Spheres of Contemplation, the Sankya philosophy.] In the evening Imperator, Kabbila, and others say that Kapila (spelt Kabbila later in the teachings) was the founder of the Sankya philosophy ; they discuss the Scandinavian and Persian religions, especially Zoroaster, the Avesta, and the Sosioch or Redeemer, and notice the Magi.

APRIL 8TH, 1874. First part to "spirit body" in S. T. 224-229 and Spst., 1875, Vol. VII., p. 277. Greek and Roman religion in *Light*, February 5th, 1898. [Imperator and others : Egypt, meaning of animal worship and care of the body, devotion of self to duty and God, which Christ taught later but men have forgotten ; progress depends on mode of life not on creed, opportunities of the next state of being outweigh any differences of position on the earth, no general judgment, passage from sphere to sphere analogous to death, refinement of spirit body ; personality of God in Greek religion, idea of law in Roman.] Fanny Westoby draws and Rector tells her story.

APRIL 9TH, 1874. First part in *Light*, September 14th,

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1889, February 5th and 12th, 1898. Emperor, Theophilus, Vates and others: [Mahomet a great trance-medium who deteriorated after his early days, first inspired by Gabriel, then under the bad influence of Ishmael, Koran a mixture of truth and falsehood; description of Islamism; warning from Mahomet's fall against giving way to bodily lust], application of warning to S. M. Then S. M. protests against being frightened and Emperor encourages him, says conviction not enthusiasm is required, differs from S. M. about the measure of his faith and hopes for conviction, qualifies the warning about Mahomet, speaks of religion generally, refers to F. Westoby and "Sunshine," warns S. M. about sitting and commends his literary work.

APRIL 12TH, 1874. Rector answers various questions and introduces Edward Fairfax.

APRIL 13TH, 1874. Emperor and others discuss "power" and future course of instruction warning S. M. to take care of his spiritual health.

## BOOK XIII

APRIL 13TH (continued). S. M. warned and told he is less tractable than others.

APRIL 15TH, 1874. *Light*, February 26th, 1898. Emperor: The accidental escape of phosphoric smoke at a séance due to force drawn from the bodies of the sitters; nature of this force; medium spirits; use of a circle; parts played by sitters.

APRIL 19TH, 1874. *Light*, May 14th, 1881. Rector: An injury done to S. M. by J. B. C., a malignant spirit; the spheres below the earth.

APRIL 23RD, 1874. Rector: The darkness of a séance; materialization of hands.

MAY 5TH, 1874. *Light*, March 26th, 1898. Rector: Magnetization of S. M. at a séance; Chom's control; the



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presence of the spirit of Judge Edmonds; the luminous masses and the Prophet's light.

MAY 11TH, 1874. Rector: S. M. not to try to commune.

MAY 13TH, 1874. *Light*, March 26th, 1898. Rector: The spirits who wrote for N. falsely personated members of the Band on May 12th.

MAY 17TH, 1874. *Light*, March 26th, 1898. Imperator and Theophilus discuss N.'s state, his madness is due to influence of bad spirits on a vain and unbalanced mind, they describe the qualities required by a medium.

MAY 31ST, 1874. Rector in the morning refuses to commune, in the evening the spirit of H. Le Mesurier writes and is attested by Rector.

JUNE 1ST, 1874. *Light*, April 16th, 1898. Imperator: The spirits' sleep after death and the spiritual development of mankind.

JUNE 2ND, 1874. Doctor: N.'s state and S. M.'s health.

JUNE 9TH, 1874. Doctor: Incarnation on planets and their order, the communication is closed because there is an evil influence present.

JUNE 13TH, 1874. *Light*, May 14th, 1881, and April 16th, 1898. Doctor and Prudens: Projection of thought from a distance and its limitations.

JUNE 22ND, 1874. *Light*, May 7th, 1898. Grocyn apologizes for using too much power at a séance.

JUNE 24TH, 1874. *Light*, May 7th, 1898. Imperator reprehends Grocyn's misuse of power and discourages additions to the circle, denies that "Sunshine" has communicated with anybody, describes her state.

JUNE 26TH, 1874. *Light*, May 7th, 1898. Rector: Trances and the dying of a flower from which scent was drawn at a séance.

JUNE 27TH, 1874. Prudens begins but, not being able to write clearly, gives way to Doctor, who says that figures seen by S. M. at a séance were his guardians.

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JUNE 28TH, 1874. Mentor brings Blanche Abercromby, who draws.

JUNE 29TH, 1874. Emperor guarantees Mentor and Blanche Abercromby.

JUNE 30TH, 1874. Philosophus refuses to commune.

JULY 1ST, 1874. First part in *Light*, May 28th, 1881. [Emperor and Chom explain how Blanche Abercromby manifested and what difficulties occur in such cases. Doctor, Prudens and others say that great spirits can operate from a distance through inferior ones, projection of thought may disturb conditions, old form of cursing had its origin in psychic power of priest.] Prudens explains that he has taken charge because it is not Emperor's province. He speaks about Dee and his medium Kelley. Rector later corrects Pruden's statements about Kelley and says that the Band is divided into two sections, religious and philosophical; spirits who cannot write may be able to draw symbols as in Blanche Abercromby's case.

JULY 2ND, 1874. Philosophus declines to commune.

JULY 3RD, 1874. John Dee writes and Doctor explains his value and limitations, many other spirits sign. Rector, Doctor, Philosophus and Mentor produce Blanche Abercromby, who writes in order to give proof.

JULY 4TH, 1874. Emperor: The pungent odour like peppermint at a séance was due to strange spirits attracted by S. M.'s disturbance of mind, the false spirit Isabel, one of the adversaries, is likely to try to obtain admission to the circle, any attempt on the part of a member of the circle to get external development prohibited and attendance at other circles discouraged.

## BOOK XIV

JULY 5TH, 1874. *Light*, May 28th and June 11th, 1881, and July 1st and 8th, 1899. Rector continues the discussion of the séance noticed on July 4th, enjoins abstinence



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from exciting conversation before sitting and says that it is necessary to put S. M. partly under influence before a séance. Emperor then takes charge : Physical phenomena concern S. M.'s mission only indirectly, Emperor has interfered very little with discretion of circle but must now speak out, so far falsehood has been successfully excluded, but this will not be possible if spiritual atmosphere is not kept pure, there must be no external development, peculiar position of circle, danger from influences round Mrs. F. . . ., S. M. not to sit with others for the present ; John King ; rules for future guidance about séances, music ; John King continued.

JULY 7TH, 1874. Emperor answers S. M.'s question about the expediency of Dr. and Mrs. Speer attending Mrs. F. . . .'s circle.

JULY 8TH, 1874. Emperor and Theophilus in reply to S. M.'s protest about their attitude towards Mrs. F. . . . say they only object to her having any connection with the circle because of the nature of their mission, they will withdraw from S. M. unless he follows their advice.

JULY 11TH, 1874. Rector refuses to commune.

JULY 13TH, 1874. Prudens says his work is with S. M.'s mind, not with séances.

JULY 16TH, 1874. Rector introduces "Erle Ryvers," who draws and writes. Doctor and others sign. Rector produces John Blow and tells his story.

JULY 17TH, 1874. Rector gives information about Croft and Blow.

JULY 20TH, 1874. Doctor refuses to commune.

JULY 21ST, 1874. Doctor, Chom and Kabbila discuss the photograph of Catherine "all jumping about."

JULY 23RD, 1874. Emperor and others say spirits grow more childlike and simple. Kabbila writes a greeting and tells of his earth life.

JULY 26TH and 28TH, 1874. Rector and Doctor refuse to commune.

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JULY 30TH, 1874. Rector warns S. M. and refuses to commune.

JULY 31ST, 1874. S. M. notes that yesterday's warning was justified.

AUGUST 2ND, 3RD, 1874. Rector and Kabbila refuse to commune.

AUGUST 4TH, 1874. Doctor explains that S. M. has been ill owing to misuse of power by Grocyn and Kabbila at a séance. Kabbila says that he appears in a photograph recently taken.

AUGUST 6TH, 1874. *Light*, July 2nd, 1881. [Imperator and others: S. M.'s illness due to the use of too much power, Grocyn reprehended as too earthy and S. M. warned not to encourage him.] Later: Doctor explains Imperator's absence and describes Imperator's position and work in the spheres.

AUGUST 7TH, 1874. *Light*, July 23rd, 1881, and July 22nd and August 5th, 1899. [Imperator and others discuss the magnetic bonds which unite the sitters at a séance, the removal of the medium outside the circle, the withdrawal of power, the ventilation of the room, use of a cover for the table, introduction of new elements, danger of excess, nature of S. M.'s mission; dangers of physical mediumship not to be feared by him, photography inexpedient at present], photographs of Kabbila and Catherine. Kabbila then writes a little about his photograph and Bedford. [Imperator resumes later and describes passivity as the mean between apathy and anxiety; after an interval Imperator refers to Benjamin Franklin and his mediums and his device of magnetically prepared cords, it is only in S. M.'s circle that high spirits communicate directly, truth is distinguished from objective accuracy.]

AUGUST 8TH, 1874. First part in *Light*, September 3rd, 1881, and August 12th, 1899. [Imperator, Theophilus and others: S. M. to write on spirit control and to point out that the ideas communicated to him are from an external



## Summary of Automatic Script

source for teaching and instruction, whereas other mediums very rarely receive external ideas for such purposes ; whoever rejects the Band's teachings in the light of his reason is not ready for them.] Rector declines to discuss the influence of graveyards. Doctor then draws attention to the fact that S. M. can write automatically while engaged in other work and that this is proof of external ideas, but that the best results will not be obtained till no more proof is required because assurance has been gained. Rector, Emperor and Kabbila endorse Doctor's statements and in answer to S. M.'s question about publication say that allusions to Emperor's earth life and personal matters are to be excluded as well as the descriptions of religions. Prudens urges that the accuracy of the details of the earth lives of communicating spirits should be noticed, and Philosophus that a warning be added that reason is the only guide to credence.

AUGUST 9TH, 1874. *Light*, September 3rd, 1881, and August 12th, 1899. Emperor, Theophilus, Vates and others : A. J. Davis's books are worth reading, but his writing is tinged by his mental peculiarities ; the difficulties of dealing with trained and untrained minds are discussed, the forms in which communications are made to S. M. and the course of his future development.

## BOOK XV

AUGUST 9TH, 1874. Last part in *Light*, October 21st, 1899. Emperor warns S. M. that a materialization of John King may not have been genuine, but declines to discuss it and says S. M. must find out for himself. Later Kabbila says that he was there and the whole thing was a fraud and not John King's work. [Emperor corroborates Kabbila and tells S. M. to have nothing to do with such spirits.]

AUGUST 10TH, 1874. Two portions in *Light*, October 21st,



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1899. [Imperator and others continue the discussion of the materialization: The spirits at such circles cannot be trusted, there are scattered about the world pure souls who commune with the spheres without deceit or folly, but those who push on physical phenomena before the time discredit the cause.] Kabbila says that there is spirit agency in such cases and that it is useless to tie up the medium. S. M. expresses doubt of Kabbila, [whereupon Imperator and the others reprove him and remind him that his is the only circle, frequented by him, to which falsehood has not penetrated; secrecy is necessary for a time, publicity for proselytism most undesirable, association beneficial, publication of facts and deductions profitable.] Later Imperator with reference to the same subjects says that S. M. will develop an inner perception of the true and false and be able to judge for himself, meanwhile he can just record his observations without help from the Band; Mrs. F——'s position explained, she is being used as a means for attacking the Band; S. M. does not always heed what he is told, or he would be told more.

AUGUST 11TH, 1874. Last part in *Light*, November 29th, 1899. Imperator and others: The materializations at Newcastle were possibly due to spirit agency consisting in creating subjective impressions of the sitters rather than objective phenomena; [extent to which phenomena in S. M.'s circle are subjective, materialization not to be allowed there; future programme of phenomena.]

AUGUST 12TH, 1874. Imperator repeats his opinion about the Newcastle phenomena and gives advice about S. M.'s publication on spirit photography. Doctor supplements this advice and offers help.

AUGUST 13TH, 1874. Doctor, Prudens and others give advice about writing on photography, and say they do not like Bedford, mention Grocyn and Chom (or Koam) and Said and musical sounds.

AUGUST 14TH, 1874. Kabbila reassures S. M. about



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use of power. Doctor closes the communication, S. M. tries to reopen it and is told by Emperor to stop.

AUGUST 15TH, 1874. Emperor describes the musical instruments used by Chom and Said. Later Emperor and Kabbila give some information about photographs; tell S. M. to think less of tests and rise higher, to leave Bedford.

AUGUST 17TH, 1874. Emperor returns to the materialization discussed on 9th and 10th; says Kabbila was partly right; King not concerned, but phenomena largely genuine.

AUGUST 22ND, 1874. Emperor, Franklin and others promise help in photography.

AUGUST 24TH, 1874. Emperor discusses photographic failure and warns S. M. that too much power is used, and it will affect his health.

AUGUST 26TH, 1874. Rector explains photographic experiment with Franklin and Butland.

AUGUST 29TH, 1874. Kabbila draws a diagram to explain the chain of influence in the photographic experiment of 26th. Emperor and others endorse his remarks. Later: Doctor says Harmony says all is well with "Sunshine."

AUGUST 30TH, 1874. Emperor refers to "Sunshine" and photography. Then Kabbila, Chom and Said draw a diagram to illustrate use of power by magnetic cord.

SEPTEMBER 3RD, 1874. Rector refuses to communicate.

SEPTEMBER 10TH, 1874. Doctor, Kabbila and Mentor say the last two supervised an experiment with a new musical sound, fairy bells, describe the redistribution of work at séances and attempts made to supplement the power.

OCTOBER 24TH, 1874. First part in *Light*, September 24th, 1881. All in *Light*, November 25th, 1899. Emperor and others, including Edmonds and Swedenborg, tell S. M. that they are going to put him into a trance and use his hand to write while they converse with him. Then follows

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a description of S. M.'s development, he is mentioned throughout in the third person as "the medium," the physical is being subordinated to the spiritual, it will be more difficult to use him in a circle, the interior senses of the spirit will furnish the readiest means of communing, attempts will be made to take power from the other members of the circle; Franklin and Edmonds will help and bring their friends. Then S. M. describes what he saw in trance; he stood in spirit near his body and saw Rector use his pen to write by directing a ray of light on it, he saw and spoke to the spirits present, and heard fairy bells. After the description had been written it was approved by the spirits present, who said their object was to show the superiority of spirit to matter.

OCTOBER 26TH, 1874. *Light*, September 24th, 1881. Imperator: Photographs are pictures of spirit substance, not of the spirits themselves, and deceit is frequently practised. Dr. Speer's attitude criticized.

OCTOBER 29TH, 1874. *Light*, October 22nd, 1881. Imperator: The spirit substance of photography is similar to that of materialization, a recognized photograph is not proof of the presence of the identical spirit; he denies stories of "Sunshine's" return; deprecates personal views; declines to investigate the story about "Sunshine."

OCTOBER 31ST, 1874. *Light*, October 22nd, 1881. Imperator and others decline to discuss the personation of "Sunshine," and say that S. M.'s strongly-formed impression prevents them from influencing his mind, he should look to the future when the teachings will be accepted; opposition must be expected now as in the past; he should not give way to impetuous and vindictive recrimination, he needs repose and should avoid controversy; future programme of literary work indicated and America mentioned; S. M. expresses his appreciation of the advice.

NOVEMBER 1ST, 1874. Rector, Edmonds and Franklin



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say Swedenborg was present on October 24th, but does not belong to the Band ; discuss photography and the discovery by Franklin in the spheres of the method of communicating by raps to supplement less material methods.

NOVEMBER 3RD, 1874. Last part in *Light*, December 23rd, 1899. Rector and others discourage S. M. from sitting, and [explain symbolical nature of spirit drawings].

NOVEMBER 7TH, 1874. *Light*, December 23rd, 1899. Rector, Doctor and others: Animal magnetism is the agency used by spirits; progress from sphere to sphere involves a change analogous to death, the spirit gathering a new body on each occasion.

NOVEMBER 16TH, 1874. Rector and Kabbila deny reincarnation.

NOVEMBER 23RD, 1874. Rector, Kabbila and others refuse to disclose the origin of beads brought to a séance, and justify and explain the manner in which they were brought; channels of power.

NOVEMBER 30TH, 1874. Rector mentions use of scent to cure a headache and declines to reply about a sapphirium, an *apport*.

DECEMBER 14TH, 1874. *Light*, November 12th and 26th, 1881; December 23rd, 1899; and March 10th, 1900. Imperator and others: All inspiration comes from God, the great all-pervading spirit; ocean of spirit; "ye are gods;" ether; genius; mediumship; ocean of spirit; genius and madness; influence of medium's mind on communications; S. M.'s rare qualities; psychic force; shudderings of medium; will power and magnetism; theory of atoms; magnetic healing and *rapport*; atomic magnetism; spiritual assimilation; Plotinus the discoverer of the properties of atoms, the inspirer of this teaching; application of theory to spiritual processes.

DECEMBER 21ST, 1874. Rector gives information about some spirits named "Death," who had recently manifested at a séance.

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JANUARY 1ST and 2ND, 1875. Rector refuses to communicate.

JANUARY 10TH, 1875. *Light*, April 7th, 1900. Rector and others: A sapphire brought to S. M. by Franklin; talismans; symbolical meaning of sapphire; virtues of this stone; not an earthly gem; instructions for setting and wearing it and keeping it; the gems brought for Dr. Speer and Charlton Speer and Mrs. Speer; the pearl beads; qualities of stones and pearls; further instructions about the sapphire; music and perfume are vehicles of spirit influence.

JANUARY 20TH, 1875. Rector writes more about the sapphire and introduces Theodore Parker, who also signs the communication.

JANUARY 23RD, 1875. Imperator and others decline to compare their teachings with those received by S. M. through Mrs. Tappan; they discuss the nature and aspects of truth.

JANUARY 30TH, 1875. Kabbila tells S. M. not to go to mixed gatherings.

FEBRUARY 1ST, 1875. Imperator, Prudens and others: The removal of S. M.'s spirit from London to Paris to be photographed; the experiment was under the direction of Prudens and was fairly successful; S. M. was unconscious all the time, his spirit went to Dr. Speer's house and Mr. Percival, the trance was kept up more or less till a séance at which Theophilus controlled him was finished, S. M.'s spirit had left the body on other occasions, e.g., to attend a funeral. Later Prudens and Doctor discuss the experiment further.

FEBRUARY 2ND, 1875. Prudens and Doctor: The figure of an old man on one of the plates of the photograph of S. M.'s spirit is that of Prudens; a great part of S. M.'s knowledge has been acquired while out of the body from a spirit never incarnated on earth—the Revealer.

FEBRUARY 9TH, 1875. Rector, Doctor and others discuss



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spiritual causes of illness and describe their process of enlightening S. M., they give some rather vague information about catalepsy, finally stating that it signifies direct spirit action.

MARCH 3RD, 1875. Last part in *Light*, December 10th, 1881. Rector says that Vates wishes S. M. to draw his portrait and that Doctor may manage it. [S. M. writes a long note asking for an explanation of the differences in spirit teachings about such questions as the divinity of Christ and Reincarnation, he also asks how far truth is knowable. Rector refers him to Imperator.]

MARCH 5TH, 1875. Imperator had answered S. M.'s questions of the 3rd by speaking through him under control at a séance; he now explains his inability to repeat his answers at present, discusses the conditions of the control and his usual methods.

MARCH 6TH, 1875. *Light*, December 10th and 31st, 1881. Doctor says that the portrait drawn by S. M. is the portrait of Vates drawn under his (Doctor's) guidance. [Imperator and others now repeat the answers which Imperator had been unable to repeat on 5th: It is not strange that good spirits should erroneously assert the divinity of Christ and the inspiration of the Scriptures, for spirits may entertain erroneous beliefs for ages, especially the pious opinions of the earth-life, such opinions may lie dormant in the spheres and be revived by a visit to the earth: teachings contrary to the Band's never come from a reputable spirit source, and are rarely if ever independent of the thought of the medium; all teachings must be weighed by reason; only the most exalted spirits are able to discuss reincarnation with knowledge, those who dogmatize on such questions know nothing; it is for God alone to decide whether a particular spirit should be again incarnated; "reincarnation in the sense in which it is popularly understood is not true;" there are special cases of it and there are aspects not to be revealed yet; answers

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summed up ; meaning of text about trying spirits by their attitude towards Jesus ; questions should not be decided by reference to texts ; the suggested test is also puerile ; " Reason is the Parent of Faith and Trust is the outcome of Experience ; " S. M. cannot get the exact truth about matters which he cannot understand, but he can get a higher revelation to the extent of his capacity ; all truth has come from a spiritual source.]

MARCH 7TH, 1875. First topic in *Light*, December 31st. 1881. [Imperator refers again to erroneous beliefs held by spirits] and comments on the portrait of Vates, and on Theosophus' connection with S. M. Then Franklin and the other American spirits say they did not presume to sign the teachings of the 6th March, but testify to their truth. Imperator says that these American spirits are useful because their knowledge of earthly matters is recent.

MARCH 11TH, 1875. *Light*, December 31st, 1881. Imperator and others compare theology with religion, the former is often " the dogmatism of human ignorance." They discuss the nature and source of undesirable communications.

MARCH 12TH, 1875. Kabbila draws a diagram to show the way in which the Band work.

MARCH 13TH, 1875. Rector summons Kabbila, who draws a diagram but says he cannot draw a portrait.

MARCH 17TH, 1875. Kabbila says it was he who drew the second head of Vates.

MARCH 19TH, 1875. *Light*, February 4th, 1882. Imperator reproves S. M. for denouncing mediums who are below his plane but are doing useful work, spiritual disturbance better than stagnation.

EASTER SUNDAY, 1875. Mostly in S. T. 249-255. [Theophilus : Many spirits come to earth at Easter ; the spiritual meaning of the festival ; emancipation of spirit from matter ; Christ was an incarnation of an exalted spirit, not a singular instance of such an incarnation ; his



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physical body refined ; subsequent effect of his life truest part of his work ; union of the Majestic and the Humble ; educated people hated Christ as they hate Spiritualism now. New Testament an imperfect record. Christ on earth received teaching from angels, remembered his previous existence and communed with them ; his life was prematurely cut short, crucifixion not " foreordained ; " sense in which Jesus died for man ; it would have been better for man if he had lived longer ; it is the same with all great lives and with the Band's revelation. Christ's life a " failure " on earth. Meanings of Christian festivals, Christmas, Easter, etc., dimly realized by the Church. Parallel between the teachings of Jesus and of the Band in revealing truth.] Imperator and other Biblical spirits endorse the communication. Then S. M. asks some questions to which Theophilus and Rector and non-Biblical spirits reply. The three Archangels who governed his life removed Christ's body ; the body which appeared after the resurrection was a materialized body ; Elijah and Moses were incarnations of great spirits like Jesus ; S. M. should think less of names and things of earth.

MARCH 29TH, 1875. Rector says that Christ " drank in his inspiration from a much more undisturbed fount ; " the Archangels being merely the channel. Doctor discusses photography of actual spirits and of spirit substance. Prudens tells S. M. about the photograph of his own spirit, then S. M.'s hand scribbles and draws meaningless faces and he is told that he has been left alone to show him what he would do in the absence of spirit influence.

MARCH 30TH, 1875. Imperator : S. M. cannot help N. and should not think of him.

APRIL 7TH, 1875. Imperator : The teachings will find increasing acceptance.

APRIL 8TH, 1875. Imperator tells S. M. to put away a letter from N. as it does him harm ; not to answer it ;

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he can do no good ; N.'s will is injuring him. S. M. says it is cruel. Imperator commands and takes the blame. Some discussion of the accusation of diabolical agency inspiring the teachings, Lee's book.

### BOOK XVI

APRIL 11TH, 1875. S. M. asks whose head he has drawn and the spirit replies that he is " the son of man " Ezekiel. Imperator attests.

WITHOUT DATE. S. M. notes various questions about mediumship which were answered by Imperator at a séance held at Mrs. Fitzgerald's.

JUNE 3RD, 1875. Rector insists on punctuality at séances, says Odorifer makes a sound like a tuning-fork. Sounds are made by will-power. Herne's circle where S. M. had been sitting was harmonious and therefore not as dangerous as some, S. M. must be cautious and use his own judgment.

JUNE 6TH, 1875. Rector discusses the development of one M. S. Doctor writes a farewell message as he is going to leave S. M. for other work, he says he has been in charge of S. M. for twenty-one years, but Imperator would not let him and others manifest till recently. S. M. was under partial control during this communication and when it had been finished drew in the same state a portrait of Doctor.

JUNE 7TH, 1875. Rector says Doctor can return if required, Prudens is the head of the section to which Doctor belonged.

JUNE 21ST, 1875. Mostly in *Light*, February 4th, 1882. [Rector insists on abstinence from controversy before a sitting, S. M. is then under partial control] and protected by an aura of scent, [in no condition for discussion].

JUNE 23RD, 1875. *Light*, February 4th, 1882. Imperator: Healing powers of beads. Influence at a séance.



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JULY 9TH, 1875. *Light*, February 25th, 1882. Imperator explains badness of scent at a séance as due to inharmonious influence, he does not go into details but holds S. M. to be in fault though S. M. advances a grievance, he advises S. M. to wait before holding more séances as present conditions are so bad, he does not convey many teachings to S. M. because S. M. makes little progress in faith. A rather heated discussion on both sides.

JULY 12TH, 1875. Imperator discusses the cheating committed by Buguet the photographer, says conditions not yet fit for his own control, there are unavoidable difficulties, but better results might be obtained by the members of the circle.

AUGUST 1ST, 1875. Partly in *Light*, March 25th, 1882. [Imperator and others write an introduction to the study of the Occult: Another view of truth is to be opened; gradual progress of S. M.'s knowledge traced in preparation for next stage following retirement of Doctor]; formation of mystic band of instructors in the wisdom of the ancients; [risk in study; occultism not to interfere with main work of mission]. S. M. says he is rather afraid and asks about a communication from a *soi-disant* Gabriel, is told by Rector that it is false.

AUGUST 2ND, 1875. The Mystic Band through Rector: Information about Magus, Marabouts, Druids, Rosicrucians; Biblical Masters of the Occult; Adepts of India and Africa; Freemasons; Carbonari; hidden meanings of passages of Bible. Rector says he writes with difficulty owing to inexperience of Band. Later Rector says that the American spirits have ceased to be regularly attached to the Band. Then Imperator and some Biblical spirits communicate: Imperator is depressed by the ignorance and folly of man; many secret spiritualists; spiritualism is fringe of deeper subject; spirits working phenomena are puppets; reasons why phenomena are open to doubt; high spirits cannot stop deceit on the part of low ones;



## Appendix II

Mentor's physical powers exceptional for a high spirit ; Material influence over S. M. is being replaced by spiritual.

AUGUST 3RD, 1875. Rector complains that it is difficult to write for the Mystic Band as he cannot understand them. They are not on his plane, but are high spirits except perhaps Dee who, however, protests.

AUGUST 10TH, 1875. Rector refuses to communicate.

AUGUST 11TH, 1875. Rector discusses S. M.'s vision of F. H. Trollope's death.

AUGUST 16TH, 1875. Rector alludes to elementary spirits.

AUGUST 17TH, 1875. Rector and Prudens commend Mme. Blavatsky.

AUGUST 19TH, 1875. Mystic Band reply to S. M.'s questions about Capt. I., W. A. A., Dr. Desjanda, but will not give him permission to join certain societies without Imperator's sanction.

AUGUST 29TH, 1875. *Light*, March 11th and April 22nd, 1882. Imperator and Biblical spirits : S. M.'s hasty curiosity repressed ; Zanoni founded on fact, criticism of Lord Lytton ; qualities required by student of Occult ; publication of teachings, only partly true and unintelligible to many men, regarded with disfavour, but decision left to S. M. with reservation of Band's right to edit ; S. M. doubtful if publication in book form expedient ; finally settled to have them edited and defer publication ; all truth in the teachings is relative ; spheres of contemplation ; S. M.'s curiosity repressed, his views about absorption into the source of life reproved because his knowledge of life is imperfect, the higher life of the spheres is worth living, acrimonious passages.

SEPTEMBER 1ST, 1875. Rector and Magus : Cameo likeness of Magus as he now is, not as on earth four thousand years ago, one of the Marabouts ; he has come back to earth not knowing that he is acting under Imperator's will ; the cameo not of this earth, carved by will-power



## Summary of Automatic Script

of which Magus has much, he could influence a worker to carve it, then take it away and compensate him ; the Band would do nothing in contravention of eternal laws ; Magus acts independently of Imperator ; Magus seen clairvoyantly by S. M., his work and place in spheres, has established magnetic *rappport* with S. M., interdependence of spirits.

SEPTEMBER 8<sup>TH</sup>, 1875. Rector, Mentor and Magus : S. M. writes a note describing the carving of some shells by spirit agency and is told that it was done by the will-power of Mentor and other spirits, the figures are not likenesses, spirits have no form as understood by men ; power drawn from atmosphere.

## BOOK XVII

SEPTEMBER 13<sup>TH</sup>, 1875. A note by S. M. about the gems and pearls brought to the circle and a theory that they are made by spirits and not merely apports, (1) because he can see them falling before they reach the table or floor while others cannot see them till they have fallen, (2) because an emerald had flaws in it and therefore would not have been cut or be an imitation.

OCTOBER 3<sup>RD</sup>, 1875. Rector writes for Magus : Spirit underlies all, soul of this planet is astral light, principle of life, man has his spirit body for the shrine of his soul, the breath of the Ensoph changes him from elementary to man. Elementary spirits exist in astral light before being born on earth or some planet ; the in-breathing of Ensoph is Augoeides. Each world has its astral light, all the spheres are in the astral light. Clairvoyance is communion with the astral light. Spheres of Contemplation are to astral light as that is to earth. Elementary spirits influence communications and manifest at circles, are like monkeys ; how to detect them, they should be slaves of man. Explanation of sign called Schin and of force called



## Appendix II

Od. Olcott and Blavatsky, latter a high adept. Magus will command her to send S. M. a letter.

OCTOBER 4TH, 1875. S. M. under Rector's direction summons Magus by his will who tells him to train his will by conquering self and gives instructions. Hidden meanings of the Bible. All sacred books owe their teachings to the secret brotherhood. Moderation enjoined.

OCTOBER 5TH, 1875. S. M. has written a note about a séance for direct voice. Magus answers questions on other subjects: Man is a microcosm, man has an odic sphere as the world has astral light, man's life principle is called Atma, man is immortal and can prolong his earth life, has certain hidden powers. Breath of Ensoph surrounds him like an Odic sphere.

OCTOBER 6TH, 7TH and 8TH, 1875. Rector refuses to communicate.

OCTOBER 10TH, 1875. *Light*, July 28th, 1883. Magus says his promise to make Mme. Blavatsky write cannot be carried out. [Imperator supplements the recent teaching of Magus about the origin of spirit: Nature of spirit; in the spheres it is the "real substance" and matter is shadowy, spirit has form and shape, the spirit world is real and substantial, the Astral Light and the Spiritual Spheres are the same thing, "you are in them now, they pervade your earth," they can be seen clairvoyantly. It is not a man that has a spirit but a spirit that has a body. Spirit underlies all matter and all forces are spiritual in the last analysis, law is expression of spirit. Spirit has power to wield matter. "Nature" is Spirit.]

OCTOBER 11TH, 1875. *Light*, July 28th, 1883. Imperator and the Biblical intelligences continue the discussion of spirit: Spirit keeps the body together. Man differs from other entities by virtue of his divine soul.

OCTOBER 12TH, 1875. *Light*, September 29th, 1883. S. M. objects to the silence kept so long about elementaries and wonders if other equally important points have been kept



## Summary of Automatic Script

back. Emperor replies that undeveloped spirits have been mentioned, among whom are included elementaries, the latter were not mentioned separately till the proper time came. He will not deal at once with S. M.'s views about the dangers of Spiritualism.

OCTOBER 14TH, 1875. *Light*, September 29th, 1883. S. M. returns to his former fears about the dangers of Spiritualism and asks if, with so much false and foolish information from elementaries, it is wise to meddle with it. Emperor replies : A difference between research and curiosity. The impure do run risks. To large classes the communion is a boon, the world's pioneers, those who have gained assurance of immortality, those who are consoled by communion with their lost ones. The advantages outweigh the risks which, moreover, can be much reduced by knowledge and care. The trifling part of Spiritualism is the material part like the clicking of a telegraph instrument.

OCTOBER 15TH, 1875. *Light*, October 6th, 1883. Emperor and Theophilus continue the reply to S. M.'s objections : Much information has been given to him about spirit land ; others get little whose circles are in fault, physical phenomena are sought rather than teaching, the communicating spirits are elementaries ; public circles necessary evils. S. M. is not satisfied and calls the explanation special pleading, urges that there is great waste of energy and that spirits should change their methods and substitute co-ordination for confusion, some of them are more foolish than men. Emperor says a continuous supply of folly comes to spirit land from earth ; publicity is necessary to keep up interest, methods cannot be changed as suggested because man is not ready, he must work for knowledge. S. M. will answer his own objections when he knows more.



## Appendix II

### BOOK XVIII

OCTOBER 15TH, 1875 (continued). S. M. not to publish recent communications without permission, the same information is being given in America.

OCTOBER 23RD, 1875. Imperator carries on a conversation with S. M.: Col. Olcott is being instructed in the same way as S. M., his publication about elementaries; limitations of clairvoyants; materialization only evidence of external power over matter, not proof of identity; raise matter to spirit, do not bring spirit down to matter; a spirit communicating at Mrs. Honeywood's in S. M.'s presence was one of his guardians; strengthening the control; Mrs. Honeywood discussed; magnetism and healing, will power, *rapport*.

OCTOBER 30TH, 1875. Imperator discusses N.'s state, he is passive instrument of Adversaries and does harm to S. M. Magus prescribes drugs to be burnt for séances.

OCTOBER 31ST, 1875. Rector: Nothing material.

NOVEMBER 2ND, 1875. Imperator repeats that N. harms S. M., who asks Imperator to stop Elementaries from annoying him (S. M.). Imperator says he cannot do so, and that it is part of S. M.'s training to control them. S. M. says it is a question whether it is worth while and warns Imperator that Spiritualism will be discredited if mediums go mad. Imperator admits the risk and promises a reply later. In the afternoon Imperator says that N.'s condition is largely the result of his temperament and that the Adversaries have seized him.

NOVEMBER 6TH, 1875. Imperator and Magus: The exposure of the B.N.A.S. in the Press and S. M.'s fear for the future of Spiritualism, the folly of publicity, the inexpediency of withdrawal of wise men.

NOVEMBER 14TH, 1875. Imperator and Magus: The spiritual atmosphere is bad, season of trial, S. M. not fit for argument.



## Summary of Automatic Script

NOVEMBER 15TH, 1875. Rector and Magus: Spiritual world is world of causes and therefore the source of present disturbance.

NOVEMBER 24TH, 1875. Rector refuses to communicate.

NOVEMBER 27TH, 1875. Rector takes messages for Emperor.

NOVEMBER 28TH, 1875. *Light*, November 17th, 1883. S. M. says his trials are largely due to the development for which Emperor is responsible, yet Emperor withdraws in time of trouble. Emperor and Biblical spirits reply: S. M. is not deserted but protected more than ever though he cannot see it, objective manifestations withdrawn because they are dangerous. The disturbance is caused in the spirit world. S. M. should practise retrospect and not seek to advance at present, trust his guides, sit seldom and under direction, use his judgment, which will be guided.

DECEMBER 11TH, 1875. Rector refuses to communicate.

DECEMBER 27TH, 1875. Rector says he and Magus recommend Mrs. Speer to hear what Mrs. Hallock's spirits say, but Emperor is likely to dissent and has already prohibited meetings of the circle while S. M. sits with Williams, they enjoin precautions and promise protection.

DECEMBER 30TH, 1875. *Light*, May 20th, 1882. Emperor comes in response to S. M.'s exercise of will power and with others addresses him: The Band cannot drive the Adversaries away from S. M. but can guard him, it is difficult to give trustworthy communications, he is advised not to seek communion and urged to obey instructions or he may suffer, not to lay too much stress on ideas of the moment, not to argue.

DECEMBER 31ST, 1875. *Light*, May 20th, 1882. [Emperor says S. M.'s depression is due to antagonists in both worlds, advises him to pray much and do little. Not to seek communion with others than the Band, a bad year coming. S. M. then wrote that Mrs. H—— and Mrs. Acworth experienced the same depression as he,] and he added a



## Appendix II

question, based on Dr. Crowell's book, about "doubles" and the spirit leaving the body.

JANUARY 1ST, 1876. An extract in *Light*, May 20th, 1882. Imperator replies to questions of December 31st: Spirits do leave the body and can be known as embodied by the presence of the magnetic cord. "Doubles" are possible. Replies to further questions: S. M.'s visions not impressions but actual visions: photograph of his spirit an objective fact: [spirit world can operate little on persons not in *rapport* with it:] story about C—— and Elementary false.

JANUARY 2ND, 1876. *Light*, June 3rd, 1882. Imperator and the whole Band: No improvement on their side, S. M. may still sit with Williams, on no account to feel fear, to lay aside all doubt and give heed to the warnings now repeated: not to sit, even in his own circle, for objective phenomena. S. M. unwillingly accepts the advice about the circle. Imperator etc. foresee the final triumph of good, all the disturbance is due to spirits, it is wrong to bring spirits down to the plane of matter, the best form of spirit intercourse is by spirit speaking to spirit without the use of matter. S. M. ought to have risen to this stage long ago, the best work done with him by the Band has not been the satisfaction of tests, but the guidance of his mind, he should rise now to the full dignity of the mission. The Band are sent (1) to raise S. M.'s soul to higher planes of truth, (2) to promulgate truth to man. If mankind refuse (2) there is (1) still left. It may be that S. M. will view the acceptance of (2) from the plane of spirit, he should be patient and not question the blessings of Spiritualism.

## BOOK XIX

JANUARY 3RD, 1876. Imperator: Others besides mediums are amenable to spirit influence, but all are not amenable; danger of mixed public circles; spirit influence greatest when unseen; visits of spirits to other planets.



## Summary of Automatic Script

JANUARY 4TH, 1876. Imperator: Present troubles temporary.

JANUARY 6TH, 1876. Imperator: Manifestations dangerous at present.

JANUARY 7TH, 1876. Imperator: Spiritualism a religion.

JANUARY 17TH, 18TH, 19TH, 1876. Imperator: Revision and Publication of Teachings. S. M.'s objections answered.

JANUARY 23RD, 1876. Rector: Bedford bad for S. M.

JANUARY 27TH, 1876. Imperator: Discusses D. D. Home.

JANUARY 28th, 1876. Kabbila: Discusses a relic.

NO DATE. S. M.'s vision of V. A.

FEBRUARY 2ND, 1876. S. M.'s account of a séance with Lottie Fowler for taking casts of hands.

FEBRUARY 5TH, 1876. Rector for Magus says latter was correctly described by Rhondda clairvoyante as having a jewel like a topaz, the counterpart of one to be given by him to S. M.

FEBRUARY 6TH, 1876. Rector (Magus and Kabbila also sign, though from context Magus appears to be absent): Discussion of topaz mentioned on February 5th and of Magus's personality.

FEBRUARY 8TH, 1876. Rector, Magus and Kabbila: Further discussion of the topaz.

FEBRUARY 9TH, 1876. Rector warns S. M. not to sit with Williams.

FEBRUARY 10TH, 1876. S. M.'s account of sittings with Rhondda Williams (who saw Mantor and Magus) and Lottie Fowler. Both warned him of troubles.

FEBRUARY 14TH and 20TH, 1876. Rector refuses to communicate.

FEBRUARY 21ST, 1876. Kabbila refers to the topaz. Rector says that instructions will be given to S. M. in cypher.

FEBRUARY 23RD, 1876. *Light*, June 10th, 1882. Imperator and others: Instructions to be given to S. M. in cypher, but remembrance of key to be cut off.



## Appendix II

FEBRUARY 25TH, 1876. Imperator gives the instructions in cypher. Rector and Kabbila also write.

FEBRUARY 26TH, 1876. First part in S. T. 280-284 and Spst., 1876, Vol. VIII., p. 113. [Imperator and Theophilus : Times of trouble are necessary for the training of the soul ; the present conflict heralds a fresh revelation ; spiritual insight not the same for all ; varied views of truth ; virtue of silence ; pursuit of truth desirable ; learning must precede preaching.] Imperator has heard from Elijah that Jesus may return to earth in spirit and communicate with men.

FEBRUARY 27TH, 1876. Extract in S. T. 284, 285 and Spst., 1876, Vol. VIII., p. 113. Imperator : Revision of teachings ; discussion of II. Esdras. Elementaries ; [esoteric and exoteric Spiritualism] ; freemasonry ; the brotherhood ; instruction will be given sparingly. S. M. gives an account of the finding of the topaz ring mentioned on several dates in this book.

## BOOK XX

FEBRUARY 29TH and MARCH 2ND, 1876. S. M. asks about the topaz ring (see end of Book XIX.) and the evolution of spirit. Rector says he cannot reply because he does not know.

MARCH 3RD, 1876. Imperator answers, with reserve, S. M.'s questions about the ring, it is an amulet. Then comes some direct writing.

MARCH 4TH, 1876. Rector says the ring is a sign to spirits in the brotherhood, then discusses the revision of the teachings. Imperator continues the latter topic : The revision will be done automatically, S. M. to be passive and do no other work at the time ; spirits who will help him ; earth names of Theosophus and Theologus (John the Apostle and John the Divine).


MARCH 6TH, 1876. Prudens, Kabbila and Philosophus



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write, but S. M. objects to their writing as hard to read. Rector says he will write as Magus is impatient, then follow some extraordinary specimens of direct writing done by Magus with the book closed and in colours not available on the spot.

MARCH 20TH, 1876. S. M.'s account of seeing John King's sign, a triangle of lights.

MARCH 21ST, 1876. S. M. notes that he has received a letter for Emperor from 

MARCH 26TH, 1876. *Light*, June 10th, 1882. Emperor answers letter mentioned on March 21st, and says circle not to meet yet, dangerous and useless.

MARCH 27TH, 1876. First part in *Light*, June 10th, 1882. Emperor [S. M. to continue the practice of the religion nearest to his belief, not the Catholic]; information about duties of various members of Band.

MARCH 28TH, 1876. *Light*, June 24th, 1882. Emperor and Theophilus: Need and nature of faith, conflict impending.

MARCH 29TH, 1876. S. M. given an account of a materialization séance with Williams.

APRIL 16TH, 1876. First part in S. T. 255-259 and Spst., 1876, Vol. VIII., p. 195, with new matter in both at end. Second part personal to S. M. in *Light*, June 24th, 1882. Easter day. S. M. had to be reminded of the teaching of the previous Easter. Emperor shows how spiritual progress of man was typified in life of Christ from Birth to Ascension: The spirit is purified by continued struggle with self; the World, the Flesh and the Devil; self-sacrifice, self-denial and spiritual conflict; ceaseless death; development of S. M. from plane of physics to realm of spirit; withdrawal of objective evidence. S. M. to lose physical powers gradually; circle not to meet. S. M. accepts the instructions.

APRIL 18TH, 1876. Rector refuses to reply.

APRIL 20TH, 1876. *Light*, June 24th, 1882. Emperor:



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S. M. complains that he cannot write normally and is told to remain passive ; he has been under guidance all his life ; healing powers.

APRIL 30TH, 1876. *Light*, July 8th, 1882. Imperator : Mr. Haweis's address on self-discipline ; man cannot judge God's objects ; dangers of physical mediumship ; precautions desirable ; elementaries and undeveloped spirits.

MAY 1ST, 1876. Final portion in *Light*, July 8th, 1882. Rector (Magus) says story of his having been dead 4,000 years was not fictitious. Imperator then discusses Elementaries ; revision of teachings ; [miracles of Jesus ; beauty of Truth and other graces].

MAY 14TH, 1876. S. T. 269-276 and Spst., 1876, Vol. VIII., p. 290. S. M. gives an account of a sitting at Hudson's for photographs at which the figure of W. B. was photographed with him.

Rector (Magus) says it was Magus who helped W. B. to manifest. S. M. should not have sat, process explained. Imperator says he did not wish S. M. to use his power in this way, S. M. has now attracted W. B. and must help him to progress ; W. B. is an outcast, S. M. must bear with him ; W. B. was selfish and is a curse to his mother, he will not be allowed to hurt S. M. After S. M. had been in a soothing trance Imperator continues : W. B. was a selfish idler, his state after death, method of progress, S. M. to pray for him. S. M. then writes a note about W. B.'s suicide.

MAY 15TH, 1876. Nearly all in S. T. 276-279 and Spst., 1876, Vol. VIII., p. 290. [Imperator draws from W. B.'s fate the moral that man makes his own future and life is a conflict. Imperator with others continue : Life is three-fold (1) Meditation and Prayer, (2) Worship and Adoration, (3) Conflict : S. M. should meditate more ; W. B. had no excuse.] S. M. expresses surprise at Theosophus signing this denunciation.

MAY 16TH, 1876. Rector : W. B.'s spirit not always conscious now, its name is " Outcast."



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MAY 17TH, 1876. Rector says the whole experiment was bad, he will not help in others.

MAY 20TH, 1876. Rector encourages S. M. to bear the annoyance due to W. B.

MAY 26TH, 1876. S. M. writes an account of the presence of W. B. having an effect like that of a stench and of W. B. having marked his forehead at night by touching it.

MAY 27TH, 1876. Extract in *Light*, July 8th, 1882. W. B. draws. Imperator and others say the mark on S. M.'s face was made to serve as evidence, not to injure him : W. B. not malignant like J. B. C., cannot help making noises ; [the Band help S. M. to sleep and quicken his mind, he leads a double life, he should cling to the spiritual rather than the material, though he must perform all the duties of this life, he should not do too much work], the Band will see that he has enough to live on ; circle not to meet yet, the Band are with the members, Catherine with Rosie Speer. S. M. asks who is "Preceptor," one of the signatories, and is told that he is Elijah, who thereupon gives a short message through Rector. Doctor congratulates S. M. on his progress and prays for him.

WITHOUT DATE : S. M. copies an extract from J. S. Mill's writings.

## BOOK XXI

JUNE 7TH, 1876. Rector : Visions of Mrs. Handly and Jacob Astor.

JUNE 30TH, 1876. Rector declines to communicate.

JULY 4TH, 1876. Imperator and Doctor : Spiritual conditions and prospects bad, experiments deprecated ; spirits' powers of prophecy ; faults of the Turks ; fate of spirits debased in life to level of animals, not reincarnated on earth ; mistaken theories about reincarnation, Kardec's materialism, the spiritual side ; incarnation not indispensable for progressive development of spirit ; theory of reincarnation erroneously evolved by a small circle of



## Appendix II

spirits as a speculation ; spirits progress in various ways ; S. M. should drop the subject of reincarnation, Band's method of instructing him, he requires prayer, meditation and seclusion, he should see to his means of communion ; truth about guardians.

JULY 5TH, 1876. Emperor and Magus : S. M. should go from the exoteric to the esoteric and learn in silence and patience the higher philosophy of Spiritualism.

JULY 9TH, 1876. Emperor approves formation of a society, but would postpone it.

JULY 10TH, 1876. Emperor thinks the times too disturbed for starting new work.

JULY 16TH, 1876. Emperor enlarges on S. M.'s sketch of an article on the religious side of Spiritualism.

JULY 17TH, 1876. Emperor says S. M. is often influenced without being put under control.

JULY 27TH, 1876. S. M.'s account of a sitting with Slade.

JULY 30TH, 1876. Emperor : Sitting of 27th with Slade discussed ; need of such agencies ; S. M. denounces and Emperor justifies them.

AUGUST 1ST, 1876. *Light*, August 12th, 1882. Emperor and others : Elementaries mix up genuine and fraudulent phenomena with no idea of deception, like animals ; they are employed on material phenomena as they are the spirits most fitted for the work ; in S. M.'s case (a very exceptional one), phenomena have been produced by higher spirits with great trouble for special reasons ; separation of circles expedient for exoteric and esoteric work ; S. M.'s circle could not at present be kept together without phenomena as desire for instruction insufficient, not to meet yet.

AUGUST 2ND, 1876. *Light*, October 28th, 1882. Emperor and others : Physical Circles, how to be conducted for men of science and how phenomena should be explained, course of instruction ; many forms of spirit life ; truth not to be obtained without conflict ; diatribe (hardly fair)



## Summary of Automatic Script

against men of science ; S. M. not to trouble about men of science. S. M. thinks it worth while to prove scientifically the existence of an unknown force, and is told that it is not important. He then draws attention to the dangers of research, and Imperator agrees especially with reference to popular Spiritualism which however is a necessary evil.

AUGUST 3RD, 1876. *Light*, November 4th, 1882. Rector (Magus) : Elementaries pervade the astral light and frequent the atmosphere of physical mediums ; man must control them like animals (Rector finds difficulty in understanding Magus). Imperator then discourses : Will is the active Ego, and is to be trained by conflict, this is recognized in the liturgy, the Holy Ghost is the Divine effluence shed by the guardian ; extent of spirit-influence in S. M.'s case and others ; satisfaction of learning truth ; spiritual solitude impossible.

AUGUST 6TH, 1876. *Light*, November 18th, 1882. Imperator discusses Prayer : Communion with the guardians ; power of prayer ; recognition of spirit guidance ; prayer may be beneficial to spirits ; ministering spirits ; explanation of Holy Ghost ; prayers for material benefit.

OCTOBER 14TH, 1876. S. M. writes an account of his holidays : A vision lasting two days, prosecution of Slade, disturbance by the Adversaries, dweller on the threshold.

OCTOBER 15TH, 1876. Imperator : Prosecution of Slade is a conflict with the Adversaries, between truth and error ; result will be good though S. M. cannot realize it, S. M. will not see in his earth life the general recognition of unembodied existence ; silent work best ; case of Slade ; nature of S. M.'s own conflict not to be written here but where nobody else can read it. Then followed a long vision in which S. M. saw scenes in the topaz ring.

OCTOBER 22ND, 1876. Rector refuses to communicate.

NOVEMBER 7TH, 1876. *Light*, December 23rd, 1882. Imperator : The spiritual disturbances accompany the



## Appendix II

spiritual return of the Christ as distinct from Jesus ;  
Imperator and the Band came to prepare his way.

NOVEMBER 19TH, 1876. *Light*, December 23rd, 1882.  
Imperator : Return of Christ ; Jesus not first manifestation of Christ principle ; period between close of Old Testament and coming of Christ ; various types of Messiah ; Jewish conception of him ; parallel between days of Jesus and the present, Spiritualism is the new gospel, spiritual return of Christ heralded by Elijah and Imperator ; Jesus will come as a spiritual influence ; present strife sign of conflict attending birth of new Truth ; guidance promised concerning Slade, better to influence S. M. than give him plain directions, he has purposely been left to stand alone to gain experience, but has always been protected, warned that he will suffer physically from the present use of power.

NOVEMBER 21ST, 1876. *Light*, February 3rd, 1883.  
S. M. says the warning of the 19th came true, he had suffered much. Imperator says he had let S. M. suffer to teach him to be careful ; he continues his teaching : S. M. must wait for knowledge of the Lodge . • ., he is now passing through preparation for higher communion, he must learn the powers of his own spirit ; he is treating Magus etc. in the same way as he treated Imperator ; he must sift the information he gets and decide for himself about its truth ; Imperator has no concern with Felt, is vague about his responsibility for Magus, does not interfere save with the results of Magus's teaching ; S. M. will be left alone, as far as appearances go, if he wishes it, his trials have only just begun ; he should seek less for proof and study silent assimilation more.

NOVEMBER 23RD, 1876. *Light*, April 14th, 1883. Imperator urges S. M. to put aside doubtful questions for the present.

DECEMBER 10TH, 1876. Rector declines to communicate.

DECEMBER 12TH, 1876. *Light*, April 14th, 1883. Rector :



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S. M. is mistaking his own thoughts for spirit guidance, difference of opinion in the Band.

DECEMBER 23RD, 1876. *Light*, April 14th and 21st, 1883. Emperor : Olcott wrong in his views about S. M.'s slowness of progress, he does not understand S. M.'s mediumship ; Emperor is pleased with its development from the physical to the spiritual ; physical mediumship depraves and spiritual elevates the medium ; S. M. not to waste his power on contentions, he must know the spirits round the earth and his trials were for this purpose. Olcott wrong in thinking the novice safe in proportion to his ignorance and callousness, he knows nothing of the higher forms of mediumship ; course of S. M.'s development traced, he is congratulated on his successful progress ; he was meant to look into Magus's instruction, not to study magic deeply, he has learnt much from America and may learn more. In the evening : Spirits still in the flesh have occasionally visited S. M. ; development of mediumship from the lower to the higher form ; theosophical ideas of training criticized ; Magus a name used by more than one spirit ; aims and features of S. M.'s development, normal mediumship.

DECEMBER 24TH, 1876. *Light*, April 21st, 1883. Emperor : S. M.'s account of his own development approved, warned not to discuss personal matters with American friends, they probably do not understand him, even Magus does not. Madame Blavatsky's knowledge and powers discussed. Emperor asserts again his own identity and says Magus's fluctuating identity is a different matter ; no objective proof of existence of Lodge.

DECEMBER 31ST, 1876. *Light*, June 9th, 1883. Emperor : Spiritualism of two kinds, exoteric and esoteric ; superficial view of manifestations unfavourable, spirits of all grades, von Marx, low forms of spirit frequenting unguarded circles, dangers of mediums, phenomena untrustworthy ; this knowledge was taught with difficulty to



## Appendix II

S. M. ; man should raise himself, not lower himself, by spirit intercourse.

### BOOK XXII

DECEMBER 31ST, 1876 (continued). *Light*, December 1st, 1883. [Imperator and Magus : Exoteric Spiritualism will always be unsatisfactory. Esoteric Spiritualism is practised where motives are good and preparations proper and consequently good spirits alone are attracted, but such circles usually do not last long (truth to be defended, not published) ; the better side of Spiritualism founded on the affections may be called the sentimental side, just as occultism is the intellectual side, wherein love gives place to wisdom ; occultism is the study of the mysteries of nature, the world of spirit and the latent powers of the student's spirit ; neophyte's path difficult and dangerous, especially if he seeks knowledge for an unworthy purpose ; Imperator may not answer all S. M.'s questions ; S. M. should not be too literal ; helps and aids he knows not of ; Imperator has given this teaching lest S. M. should not accept it from Magus.] In answer to S. M.'s question Imperator says that many study Occultism for unworthy ends just as many take up Spiritualism for curiosity ; one can be studied without the other.

JANUARY 5TH, 1877. S. M. notes that the impulse to write is decreasing and that clairvoyance and clairsaudience are increasing. Rector (writing for Judge Edmonds who is visible to S. M.) : Edmonds encourages S. M. and urges him to yield to spirit influence, says he may play an important part ; his own work is a continuation of what it was on earth, he wishes S. M. to arrange for republication of his writings.

MARCH 10TH, 1877. Imperator says he will tell S. M. later why his clairvoyance and clairsaudience have increased at the expense of his automatic writing. For the first



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time the crown takes the place of the cross with Emperor's signature.

MARCH 12TH, 1877. *Light*, March 8th, 1884. Emperor, with others, corrects S. M.'s version of the instruction given by him at a recent séance: The missionary phase of inspirational mediumship will absorb other degrees of power in S. M.; the physique is affected by material phenomena, the mental and spiritual parts of the medium are abnormally affected by clairvoyance, clairsaudience, automatic writing; S. M. has passed through these phases to acquire knowledge and faith; abnormal mediumship akin to mesmerism; in normal mediumship the medium's spirit is not deposed but strengthened and advised, gets its ideas from inspiration knowingly; in S. M.'s case the abnormal has been gradually developing into the normal form, he can now walk alone, so will not always be attended by Emperor who, however, will not go to the spheres of contemplation till S. M.'s work on earth is done; the circle will cease to meet because S. M.'s mediumistic power will go or at any rate be intermittent; as it diminishes S. M. can visit other circles safely; his impressional development will fit him for public work; objective mediumship will die out but may recur as a disease; automatic writing may last longer than other forms; though "our words are no better than yours but worse in many ways."

MARCH 13TH, 1877. Emperor and others: S. M. should pay attention to the spirit rather than the letter of communications; Emperor will not withdraw his influence but will have less concern with the earth for several reasons, other guardians, e.g., Doctor and Magus, will remain; the Lodge of modern investigation is best worth study; three courses of study (1) theosophy, (2) ancient records of mysteries, (3) modern Spiritualism; present work will be spiritual development, defence of faith, recording of truth, no need to speak in public; he will be



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advised in the study of materialization, but must observe for himself ; meaning of "impression"—influx of power into attentive soul absorbed in meditation ; impressional or inspirational mediumship, the latter may be the better term. Meetings of the circle will probably cease because there will not be cohesion without S. M.'s mediumistic power, and a circle is unsuitable for the highest teaching.

MARCH 14TH, 1877. Emperor : S. M. says that Franklin's address in "control" was incoherent, and Emperor says that F., not having controlled S. M. for a long time, must have lost his skill and taken possession too suddenly ; the circle may meet, but there will often not be enough power, and there should be no control in Emperor's absence. Drawings of a jet rising through a crown and of a recumbent cross "indicative of the change."

MARCH 25TH, 1877. Rector : A sitting may be attempted.

EASTER DAY, 1877. S. T. 259-268. Emperor and Biblical spirits : The Birth of Christ is a type of descent of spirit into matter for progress ; the attempt to kill him (slaughter of innocents) a type of conflict which incarnated spirit has to face ; flight to Egypt (land of mystic lore) typical of recourse to esoteric instruction for peace and preparation ; period of Christ's ministry symbolical of duty of every progressed spirit to impart at least its exoteric knowledge to others while it keeps esoteric knowledge to itself as too sacred for others to share (unless there is a companion worthy of it like St. John in Jesus' case) ; Jesus' work not destructive but vivifying, causing gradual transition, like spring time, externalism changed to spirit life ; the same process takes place in the progressive individual spirit ; silent spiritual growth should be the source of public spiritual teaching ; fate of Jesus is fate of every teacher who proclaims unwelcome truth ; death of teacher followed by acceptance of his message ; even if the teacher's message is accepted in his lifetime on earth



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it is not without conflict ; as the risen Jesus was animated by love, so the higher spirits who linger round the earth are attracted to it by personal affection or universal love for the race ; truth is not dead, death leads to life ; truth is born of conflict and languishes in days of ease.

MAY 21ST, 1877. Imperator : Charlton and Rosie Speer welcomed to the circle ; Charlton may have a sapphire but must take care of it ; a spirit who controlled S. M. to prepare the way for Imperator at a recent séance made a mistake in saying he had been dead for three hundred years.

JUNE 10TH, 1877. Some "hieroglyphs" written by an Egyptian spirit and Dr. K. Mackenzie's translation of them.

JUNE 10TH (?), 1877. Rector gives a message from Diana Hopton.

AUGUST 6TH, 1877. Rector urges S. M., who is ill, to rest.

AUGUST 9TH, 1877. Rector : "Hieroglyphs" of June 10th not Egyptian and interpretation not true.

AUGUST 12TH, 1877. More "hieroglyphs" which S. M. thought were written by an Assyrian spirit with Magus. Rector, Magus and others refuse to give information owing to the state of S. M.'s health.

JUNE 30TH, 1877 (left-hand pages). Record of materialization séance with Dr. Monck, materialized hand and faces.

AUGUST 22ND, 1877. S. M. narrates his clairvoyance of Miss Green, Rev. Dale Owen and Mrs. S——. Rector writes for Mentor and Magus : Mrs. S—— has taken her husband from the neighbourhood of the earth, he will now progress with her help, a case of true marriage, she will not revisit the earth ; Dale Owen came to establish a *rapport* ; Mrs. S—— did not sleep after death, her character. Dying struggles of Mrs. S—— due only to release of spirit, Band have spoken to her spirit ; Rector can read through S. M. and perhaps without him.

SEPTEMBER 4TH, 1877. S. M. writes an account of a clairvoyant vision of a scene in the spheres ; he saw there



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an angel, "Sunshine," with Dr. Mackay, Mr. and Mrs. S——. Rector writes: The angel was Harmony, S. M. to sit at night alone. S. M. then describes what he saw at night, the same scene, Harmony, *Σοφία* and A. W. Doctor writes: Greets S. M., says he is Imperator's Deputy and concerned with S. M. in his writing. Rector translates Harmony's thoughts: Scene symbolic, real, but not objective, features of landscape explained, S. M. told to gaze into the topaz ring. S. M. recounts his experiences: He was free to move in the scene in the spheres, he observed Mr. and Mrs. S—— and a third unknown spirit together; "Sunshine," Dr. Mackay, their appearance and occupations; Rector adds explanations and describes Harmony's sign, says the scenes are as real as on the earth.

SEPTEMBER 5TH, 1877. S. M. recounts his experiences of a visit to the spheres of desolation where he sees J. B. C. and W. B. Rector, Doctor and the Mystic Band explain: Situation, state and punishment of J. B. C.; W. B. in City of Vanity, habits of the vain ones; Harmony not feminine, incarnated but not on earth. S. M. recounts his experiences in another visit to the spheres where he saw Dr. Eves, who showed him a flower. Rector and others explain that Dr. Eves is beyond the range of the personal.

SEPTEMBER 6TH, 1877. Rector and Doctor: Scenes visited by S. M. not material but real, externalized by spirits who live there, they have built up the characters which determine their surroundings; hypocrisy is practised by some but is futile; progress depends on will of spirit; importance of true notions of things, men of science are preparing themselves in some sort; those who have perverted notions of spiritual things, and prostitute intellect to expediency or fashion, do harm; spiritual side to economical and political and social questions, evil of selfishness; more about men of science; this is all really from Doctor. Harmony is going away.



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DECEMBER 25TH, 1877. Rector says Imperator, who has been talking to S. M., has gone.

NOVEMBER 24TH, 1877 (left-hand page). S. M.'s account of materialization séance with Eglinton.

JANUARY 1ST AND 4TH, 1878. Rector tells S. M. to summon Imperator by his own will if he requires him.

JANUARY 6TH, 1878. In answer to S. M.'s questions about the expediency of his supporting the Theosophical Society, Imperator says: S. M. should inquire into the mysteries which underlie Spiritualism, he had better leave theology alone, so should the theosophists, their leader speaks rashly; Imperator acts directly with none, but directs many; S. M. should persevere cautiously with theosophical researches and make the best of the movement; S. M. correct in arguing against Wyld, who ascribes all psychic action to man's unaided spirit without help from outside; S. M. encouraged to proceed as he is doing.

EASTER, 1878. S. M. notes: No trouble from Moravians or spirits.

OCTOBER 26TH, 1878. S. M. notes: No impulse for long time to write, clairaudient communication; regular sittings of circle and communications there; in Scotland two shells brought as apports.

OCTOBER 27TH, 1878. Rector: S. M. must not close the B.N.A.S. and will get help for it.

DECEMBER 25TH, 1878. S. M. is preparing *Spirit Identity* and the *Teachings*.

JANUARY 3RD, 1879. Rector: In revision of *Teachings* Imperator does not meddle with detail, but will influence S. M.'s hand to cut out (from the printed *Teachings*?) what he desires to omit, he will not re-write, the printed text to stand; S. M. to write introduction and explanatory comments and to arrange the sections, he will be influenced in his selection of further portions for publication, the whole will undergo verbal revision; he is not to change the words without the Chief's authority. S. M. then

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states how the fresh passages were selected by automatic marking, none from the first twelve books (much of these had been already printed), some from all the others up to XXII.

JANUARY 4TH, 1879. Rector discusses correspondence on S. M.'s paper, *The Intelligent Operator*—all forms of religion depend on the belief in a continued life.

EASTER, 1879. Rector and Doctor: S. M.'s father dying, spirit has long been in process of withdrawal; it will go to the place prepared for it and go in peace; S. M. can give no help and should not think of it.

APRIL 17TH AND 18TH, 20TH, 22ND, 26TH, 1879. S. M. narrates the passing and funeral of his father. Rector and Doctor say many spirits are round him, urge him to keep passive.

JUNE 19TH, 1879. S. M. notes that Benjamin Coleman has died.

AUGUST 10TH, 1879. S. M. notes that stones have been brought and scent manifested, but no séances. Rector and Mentor: Times are bad; the Chief is absent but influences them and others; craving for phenomena to exclusion of teaching deprecated; sittings dangerous at present, power to be stored, they will give S. M. proof of their presence from time to time; the conflict will last till the end of the present generation, will be severe for the next five years and culminate in 1881; the Chief and the other leading spirits are concerned in it, the Christian spirits are not the sole leaders, no preference for any creed; "cease there is danger." (Throughout this communication the writing much resembles S. M.'s normal writing.)

AUGUST 11TH, 1879. Rector: Danger of August 10th (*q.v.*) explained.

OCTOBER 19TH, 1879. Rector gives advice about sitting.

NOVEMBER 9TH, 1879. Rector: Estrangement of Harrison from B.N.A.S. was the work of the Band; the Associa-



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tion has been attacked by the Adversaries through their emissaries; the prevalence of contention attracts undeveloped spirits, peace advisable; the members should provide sufficient funds; papers written for Association are getting more spiritual; combination difficult as the members are in different planes of progress and can all meet only on the lowest; this is proof of previous existence and survival; reason why conflict is necessary; apparent failure may have elements of success. Rector knows nothing about the cameo brought for Charlton on November 2nd.

NOVEMBER 30TH, 1879. S. M. recounts the death of Sergeant Cox and the subsequent appearance of his spirit. Rector and Doctor: It was the Sergeant who appeared, true cause of death not as stated in the papers, no sleep after death, present occupation, old notions retained, no reasoning power yet; many spirits are insane in the spheres at first, many will not unlearn their errors, hence the differences of opinion; missionary spirits are charged with disseminating truth, little of which comes from other spirit sources; assumption of great names by spirits may be due to insanity; S. M. should study his own safety by keeping his moral and intellectual consciousness unimpaired.

DECEMBER 7TH, 1879. Imperator and others: Sergeant Cox's spirit tried unsuccessfully to control several mediums, best result with Lawrence, but even then not so good as when he visited S. M., reason for his speaking as he did to S. M.; a change passes over a spirit when it tries to communicate and its message is coloured by the medium's mind unless it is in very close *rapport* with a suitable medium, hence the differences in its various communications; hopeless to try to give true messages through a public medium open to the influence of many other spirits; even among persons on earth it is difficult for one to know another's true character, the real self is not on the surface; through very few mediums can a spirit reproduce its past of which



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it often has only a dim consciousness ; Sergeant Cox will join Franklin and other spirits in studying the intercourse between the two worlds, as much interest and divergence of opinion about this subject in the spheres as on earth ; Coleman still asleep as he had much physical suffering.

DECEMBER 14TH, 1879. Rector and Doctor : A centre of discord at meeting of Theosophical Society ; difficult to procure harmony under present spiritual conditions, meeting on the inner plane that Massey desires impossible, nothing more than a society for esoteric Spiritualism possible.

DECEMBER 21ST, 1879. Rector has had no word from Emperor about attending the séance ; Sergeant Cox deceased may have attended a séance recently and has altered little since his death.

DECEMBER 25TH, 1879. S. M. notes that from conversation with Emperor he expects a more real return of Christ to earth than he had formerly contemplated. Then Emperor and the Biblical spirits : Christ has left spheres of contemplation for those of activity and will probably make his influence felt on earth ; he preached the universality of God's providence, no need of temples or priests, man has now made Christianity on the same lines as the Jewish religion of ritual which Christ censured ; Roman Catholicism the best representative of the early Christian Church ; Evangelical sects too vitriolic ; Jesuits as bad ; Jesus now finds the world much as it was in his day ; the first trace of his influence will be the preaching of natural religion in place of formalism, a development of the Band's teaching. Then the whole Band : The spiritual disturbance shows craving for a new revelation ; the present sceptics have thrown over old beliefs and call for proof, but are not really open to conviction ; the evils of vacillating doubt, a mental disease, the remedy is to leave difficult subjects and revert to first principles, start from something that commands assent and work forward under spiritual aid ; the most dangerous phase is to glory in mere negation ; the disease has no power



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of propagation, but develops into the nihilism of absolute repudiation or the credulous faith of superstition ; S. M.'s illustration of the Newman brothers accepted tentatively ; danger of the middle position, it is better to accept or to deny with a willingness to change either position for a sufficient reason, objective proof is often not available ; S. M.'s mind is not of a kind to be paralysed by doubt for long ; others may be too lazy to make up their minds or too clumsy to arrive at fair conclusions ; reason should be final court of appeal, but absolute faith is better than " wholesome scepticism ; " vain effort to treat spirit as subject to material rules ; study of material phenomena dangerous, it will pass away and the movement become more spiritual ; there will be peace at last.

## BOOK XXIII

DECEMBER 30TH, 1879. Rector first tells S. M. to trust to his own powers for a paper he is writing on Spiritualism. Then S. M. asks about a stone brought by Mentor to replace one lost by Mrs. Speer. Imperator replies : Mentor made a stone very like the lost one : nearly all the stones brought are creations ; auras are put on them and associations written perceptible to spirit eye ; limitations governing spirit power of creation ; results of magnetic influence on objects of use by the person affected ; S. M.'s spirit removed for refreshment at times, but there is difficulty in replacing it then with a controlling agency of the body ; control exercised by Magus : original Magus has gone. " Spirits skilled in the mysteries of which we may not speak " use the name " being forbidden to reveal their own personal identity ; " explanation of Mentor bringing a stone to Mr. Percival in his rooms with S. M.'s unconscious mediumistic help ; mediumistic powers of members of circle ; fancies that pass current for spirit influence do the cause much harm ;



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persons who give way to such fancies are liable to be seized by the adversaries ; suitable mediums are selected by their guardians, good guardians do not coerce ; danger of encouraging mediumship ; S. M. refers to fancies of an old lady. Imperator continues : Dabblers in mediumship do not understand the trying process of development ; imaginary mediums will fancy they have received communications from Christ, there will be personating spirits " false Christs ; " assumption of great names.

DECEMBER 31ST, 1875. S. M. mentions " return " of J. L. T., an old pupil ; he is told by Rector not to ask about " the return " (of Christ ?) ; he reverts to the discussion of scepticism in the previous book and Imperator says : Intellectual (truth) and affectional (love) development are separate, the masculine and feminine elements ; scepticism (prompted by vanity or sloth) and selfishness are equally vices.

DECEMBER 31ST, 1879. S. M. narrates a clairvoyant vision of Harmony who told him to prepare for the morrow.

JANUARY 1ST, 1880. S. M. recounts his visit to the spheres where he sees a company of spirits, including Franklin and Edmonds, discussing the question of control, especially the effect of the sitters' opinions on the medium ; Cox and Coleman will eventually work in this section. In the evening Rector and B. Franklin explain : The first point is to get the circle constituted and arranged properly, then adjustments can be made on the other side, " do your part and we will do ours," a very positive influence may be misleading and even hurtful to the medium. S. M. says that some persons by their attitude of disbelief stop manifestations, and he in some degree by his positive mind produces the same effect. Rector and Franklin agree subject to the reservation that in S. M.'s case the result is partly due to the action of his guardians in protecting him ; nothing could be done to satisfy a circle of men of science absorbed



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in material ideas ; an honest desire for truth no barrier, but an antagonistic mind is out of harmony and therefore out of place ; it should be harmonized or removed.

JANUARY 4TH, 1880. S. M. recounts another visit to the spheres in which he attended a conference of Imperator and other spirits in a large hall, Elijah there, his appearance contrasted with that of Imperator ; S. M. could not hear the debate ; a separate gathering of female spirits ; throne of Christ vacant.

FEBRUARY 22ND-29TH, 1880. S. M. narrates the appearance of Samuel Arrowsmith and the bringing of his ring.

MARCH 14TH, 1880. Rector : Arrowsmith (mentioned above) has gone and has not a good influence, he will not be encouraged to return and is apparently satisfied about the ring.

AUGUST 1ST, 1880. S. M. notes that his health has been bad and he has had no spiritual communion, spiritual conditions still bad. Imperator : S. M. has not been fit for communion and the spiritual unrest has continued ; the usual conflict at the close of every epoch, the herald of a new revelation of truth, unpleasant but better than apathy ; the zeal of some outruns their discretion because they are unusually sensitive to spiritual influence ; Spiritualism suffers from the apathy of some and the zeal of others ; the Band's mission not in danger, the Adversaries will be conquered ; S. M. must not think he is deserted, he has been protected ; the dawn will come soon. The B.N.A.S. to be kept alive, it does some good ; a certain person is a creature of the Adversaries, his bad qualities.

AUGUST 2ND, 1880. Imperator : Unsatisfactory and elusive nature of phenomenal Spiritualism ; there is a higher intercourse of pure incarned spirits with lofty disembodied spirits, which is very often not perceptible by material senses at all ; phenomena have their uses as evidence of spirit

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agency (S. M. demurs and the opinion is modified in deference to his views) ; curiosity and vanity deprecated ; new epoch of Spiritualism will not differ much from the old as viewed from without : but from within will be seen a quickening of spiritual senses, perhaps not known to the world and even unconscious ; S. M. should await and follow the direction of spirit guidance in choosing his part in the transitional stage ; the Adversaries' power is waning.

AUGUST 5TH, 1880. Imperator : S. M. must use his own judgment about the B.N.A.S. ; the present spiritual strife clears the ground for new truth ; contention produces the strenuous activity that is used for spiritual purposes ; Christ told his disciples to expect not ease but strife ; minds that grasp portions of the truth are drunk with new wine ; " it is not the discord but the deadness that we fear ; " the apathy of its members may show that the work of the B.N.A.S. is finished.

AUGUST 21ST, 1880. S. M. narrates his visit to Major C . . . and the disturbance due to a spiritual source in his room. Imperator explains : An earth-bound spirit was excited by S. M.'s presence and was suppressed by the Band as dangerous ; then follows discussion of the revision of spirit teachings.

SEPTEMBER 2ND, 1880. Rector : S. M. should use his own judgment as to the use of the Manchester Conference.

SEPTEMBER 3RD, 1880. Rector cannot say anything definite about the conduct of Bastian, a medium accused of fraud, but deprecates all such exhibitions.

SEPTEMBER 4TH, 1880. Rector knows nothing of exposure of cases of fraud mentioned in the Press (Bastian and Mrs. Esperance).

SEPTEMBER 5TH, 1880. S. M. notices attacks on Spiritualism made by C——, Irving Bishop and Dr. Winslow. Imperator thinks the evidence against Bastian (September 3rd) untrustworthy.

SEPTEMBER 7TH, 1880. S. M. questions about a letter



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from Oxley to Imperator pasted in the book, Imperator replies: Oxley and S. M. to be patient, to continue public effort as long as it is profitable, then to withdraw from publicity, future of the present system uncertain; S. M. not to exercise his mediumship in the circle, his powers will be in abeyance, objective mediumship to be replaced by spiritual faculties; work of circle done, magnetic conditions changed, each member must develop separately on the proper lines, this is the natural course of a circle; in public circles even honest mediums are liable to be obsessed by bad spirits; S. M. to wait and watch, he will be guided about starting a journal, he should use his own discretion about publishing the teachings.

SEPTEMBER 8TH, 1880. Rector dissuades S. M. from attacking the Editor of the *Evening Standard* and explains the attitude of the Press. S. M. then asks about Massey's theory of a "geist." Rector replies: It is a baseless mediæval speculation; spirits no doubt do talk foolishly, but the fault is man's for asking stupid questions under bad conditions and for taking symbolism literally; many truths can be grasped only by few, and imperfectly even by them; those who call for precise information are often the least capable of assimilating it.

## BOOK XXIV

SEPTEMBER 11TH, 1880. Rector: There are many cases of fraud practised at séances by human beings without the participation of spirits except as tempters; the only remedy is to discourage cabinets and dark circles; the Band have knowledge of such cases of fraud.

NOVEMBER 1ST, 1880. Rector: Spiritual unrest continues without sign of improvement; too much discord for Manchester Conference to succeed; S. M. should not think of spiritual communion.

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NOVEMBER 14TH, 1880. Rector and Doctor: The new paper (*Light*) to be started on January 1st will begin in a perilous time, advice can be given only on the spiritual side; avoid contention; rebut if necessary, but do not attack; publication of teachings to be deferred.

DECEMBER 25TH, 1880. S. M. relates his trials of the last six weeks. On the Spiritual side he was tormented by fiends and could get no rest, under similar conditions other persons might go mad. The external side was the attack on H——'s part. H—— attacked him at the Manchester Conference, in the *Herald of Progress* and the *Spiritualist*, then drew the attention of the University College authorities to the part S. M. was taking in the discussion; some of S. M.'s colleagues suggested S. M.'s withdrawal from the movement, finding his name a centre of discord he withdrew from the B.N.A.S. and took up his old position of M.A. Oxon. Three independent mediums warned him of danger. Massey broke with H—— on finding that he had tried to prejudice S. M. with the U. C. authorities.

DECEMBER 26TH, 1880. Imperator: S. M. has been purified by the trial, its object was to make him leave the course which he was following without doing any good; the Band helped him in the background; his connection with the public side of Spiritualism is ended, he need not concern himself with organization; the existing associations will break up, they cause discord; the Band long ago desired his withdrawal and had to lead up to it in this way as he would not have followed their advice; he should now seek repose, then express the ideas that will flow in upon him and continue the development interrupted by the conflict; in future he must restrain himself when attacked and not reply; he might with advantage take the direction of *Light*, which he should put on a broader basis; he must be guided by mundane advice in this matter, he should not compromise his position and influence.



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DECEMBER 27TH, 1880. Imperator: S. M. must state publicly the reasons for his withdrawal, though he is averse from doing so.

DECEMBER 30TH, 1880. Rector refuses to communicate.

DECEMBER 31ST, 1880. Rector declines to advise S. M. as to publishing the reasons for his withdrawal because S. M.'s condition may tend to misleading communications.

JANUARY 1ST, 1881. S. M.'s memo. on his reasons for withdrawing from public association with Spiritualism as represented by the B.N.A.S. Imperator and Doctor: The foregoing memorandum should be kept among S. M.'s private papers and not published; he is advised not to join the Publishing Co.

JANUARY 8TH, 1881. S. M. notes that Mr. Massey, an astrologer and several mediums prophesy illness and danger for him, seeing the astral reflection of the conflict surging round him.

FEBRUARY 10TH, 1881. S. M. relates the recent action of Mr. H——, especially his attitude towards Miss B——.

FEBRUARY 12TH, 1881. Rector writes about the spiritual conditions.

FEBRUARY 13TH, 1881. Rector: Epes Sargent communicated through another spirit with Mrs. Richmond, and will now write for S. M. through Rector. Epes Sargent: He always looked forward to influencing S. M. in spirit as he now can; he was used medially, though he did not know it at the time when he wrote his letters to S. M.; death is a change to a new sphere of enhanced activity; the circumstances of his passing; S. M. needs no material proof of his (E. S. ?) identity, as he can discern him spiritually; he will act directly on S. M.'s mind rather than write with his hand; S. M. has been born into a new state of earth life through his trials.

FEBRUARY 27TH, 1881. Imperator: Epes Sargent cannot come into close *rappport* with S. M. because of the

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spiritual turmoil; Mrs. B——'s pessimistic views are due to the narrowness of her vision; Nature looks more splendid at sunrise and sunset than during the middle of the day; revelation is as fleeting as sunrise colours; the epoch after the day of vicissitudes may close in splendour; Epes sees now how little the discords of the day will affect the growth of truth; the strife of the undeveloped or half-developed minds will do no lasting harm; the phase of public mediums and low spirits will die out.

SEPTEMBER 12TH, 1881. S. M. describes control by and conversation with Sergeant Cox, who discussed storage of psychic force.

SEPTEMBER 20TH, 1881. S. M. states that Mentor and other spirits told him of President Garfield's death before the news reached the papers.

SEPTEMBER 21ST, 1881. S. M. gives the views of spirits about the qualities of fresh blood and its administration to Garfield.

OCTOBER 23RD, 1881. S. M.: More about the case of Garfield.

OCTOBER 27TH, 1881. S. M. says he has had a long visit from Emperor, who is greatly troubled at the lawless state of the earth.

OCTOBER 30TH, 1881. S. M. describes the impulse to write. Emperor and many others: Previous prophecy of spirit of lawlessness and disregard of human life justified by murder of Emperor of Russia, base motives of his assassins; murder of Sultan of Turkey; poisoning of Queen of Spain; evil state of society in Europe; revolutionary societies have their headquarters in London; state of Ireland, rebels inspired by the Adversaries; America not without trouble, results of Garfield's death; the world is passing through a crisis at the close of an epoch, strife between good and bad spirits, no reason to despair, but conflict will last long; England should take the lead in reforms; Gladstone's work done, difficulty of finding a



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successor ; earthly politics distracting to spirits, and intelligible only to those who have lately passed over ; condition and future of English parties according to views of those who were recently connected with them ; coalition probable, Dilke and others commended ; description of Utopian developments ; near approach of dawn anticipated ; a great band of spirits present who are versed in English and American politics ; 1882 to be a year of turmoil.

Imperator replies to S. M.'s questions : Gladstone leaves a legacy of woe in Ireland ; spirits cannot devise mundane policies ; the present Government is better than the last. (The writing of this date is rather like S. M.'s normal hand, except for the signatures.)

NOVEMBER 6TH, 1881. S. M. recounts his interview with Mr. Sinnett and their subsequent correspondence accompanied with a reference to Kout Hoomi ; Mr. Sinnett thought that Imperator was a living man and that the spirits of the dead could not communicate with the living. Imperator says that these views are wrong and that he knows nothing of " the Brothers," he warns S. M. against entering into any controversy.

Early in 1882. S. M. relates the circumstances attending the foundation of the S.P.R.

FEBRUARY 25TH, 1883. S. M. describes the events of the past year, the progress of the S.P.R., the foundation of the Ghost Club, the withdrawal of Mr. H——.

MARCH 12TH, 1883. Imperator : The revision of *Spirit Teachings* will be completed quickly ; spiritual strife continues ; Ireland in a bad state ; new spirit has begun to work, S. M. not to fight against it, not to obstruct progress ; class monopolies must go ; those who put the " haves " against the " have nots " are thinking merely of their own interests ; old institutions should not be preserved merely because they are old. S. M. calls Imperator a " Radical " and states his own moderate views between the two extremes. Imperator replies : S. M.'s position is appreciated, but he

## Appendix II

should lean towards progress. S. M. rejoins that the movement is too fast and that Ireland must be settled first. Imperator and others reply that he may be right, they deal with principles, not details ; among those who are present but do not sign the communication are Lincoln, Garfield and Cobden. Rector adds that many spirits who are working for the political and social as well as religious development of the world consider that they have a good medium in S. M.



## APPENDIX III

### FACSIMILE SPECIMENS OF HANDWRITING

I

*a friend is here and will endeavor to write: but he  
is not able to give information. You know him.*

*best friends to  
my great attempt  
and I wish with  
difficulty  
John Lee*

PLATE XI.

From Book XIII., page 120.

No. 1 was written by Doctor. No. 2 was written by John Dee. The same pen was used for both.

## Facsimile Specimens of Handwriting

March 6 1876 6am home.

3 I have many questions to ask.  
Is the Chief here?

4 No he will come presently  
meantime Magnus and  
the Cabalist Brothers  
are with you.

5 It is not necessary that  
we should have the postcard

PLATE XII.

From Book XX., page 19.

No. 3 was the question written by Stainton Moses.  
No. 4 was Rector's reply. No. 5 was a remark made later  
by Prudens.



# Facsimile Specimens of Handwriting

I can read that. You say it is  
 6 not necessary to have ma-  
 terials.

N o .                      W e

7

a n

a c t

w i t h o u t

We do not yet know  
 8 how one learns to know  
 to you by particular  
 symbols to change.

PLATE XIII.

Nos. 6 and 7 are from Book XX., page 20. No. 6 is Stainton Moses' remark. No. 7 is Kabbila's comment. No. 8 is from Book XX., page 24. It was written by Philosphus.

## Facsimile Specimens of Handwriting

It is enough  
I will write, for  
9 Magnus is impa-  
tient at being  
prevented from  
doing what he  
wishes.

PLATE XIV.

From Book XX., page 25.

It was written by Rector.



Facsimile Specimens of Handwriting

10 Wait. Impatience  
is your fault  
Correct it  
Σ.  
You shall  
know  
soon.

PLATE XV.

From Book VI., page 3.  
It was written by Solon.

Facsimile Specimens of Handwriting

II I PLATO. sa  
lute you. I  
have been  
with you  
long. To

PLATE XVI.

From Book VI., page 113.

It was written by Plato.



Facsimile Specimens of Handwriting

I too, Seneca,  
12 greet you. We  
find it hard  
to write. Our  
friend will write  
a prayer S

13 Not Zecchariah, but Zachary  
Grey, was in earth life.

PLATE XVII.

No. 12. From Book VI., page 113. It was written by Seneca.

No. 13. From Book I., page 46. It was written by Zachary Grey.

# Facsimile Specimens of Handwriting

14 Yes I am with you W. Lloyd Garrison.

15  
+ L.Oxon:  
God guard you  
dear friend.  
It is well.  
+ L.O:

PLATE XVIII.

No. 14 is from Book VIII., page 1. It was written by Grocyn.

No. 15 is from Book V., page 42. It was written by Bishop Wilberforce.



Facsimile Specimens of Handwriting

16

Good Friend,

I wish you good  
success in all your efforts.  
I have watched you with  
joy.

Our friend will make  
good his promises Fear  
not

Thos. Adolphe Han

in earth

Thos Wilson.

PLATE XIX.

From Book X., page 2.

It was written by Bishop Wilson.

# Facsimile Specimens of Handwriting

- 1 *+ IMPERATOR. J. D.*
- 2 *+ I . S . O*
- 3 *J I . S . D.*
- 4 *J<sup>th</sup> Prophet*
- 5 *\* Prophet*
- 6 *Oates*
- 7 *+ E*
- 8 *Theophilus*

PLATE XX.

1, 2, 3. IMPERATOR (from Books II., page 113, XV., page 73, and XXII, page 159, respectively).

4. ELIJAH. 5. HAGGAI'S group (Prophet). 6. DANIEL (Vates). 7. EZEKIEL. 8. THEOPHILUS (all from Book XX., page 172).



# Facsimile Specimens of Handwriting

9 *Theosophus*

10 *The*

11 *Aριστοτελος*

12 *Doctor, the Teacher.*

13 *Doctor*

14 *O.*

15 *+ Rector*

16 *HR*

17 *Prudens*

18 *Philosophus*

19 *O ☆ M.*

20

*Kabbila*

PLATE XXI.

9. THEOSOPHUS. 10. THEOLOGUS (both from Book XX., page 172). 11. ARISTOTLE (from Book VII., page 3). 12, 13, 14. DOCTOR (from Books XXII., page 159, II., page 41, and II., page 52, respectively). 15. RECTOR (from Book II., page 113). 16. RECTOR (from Book XX., page 172). 17. PRUDENS (from Book II., page 36). 18. PHILOSOPHUS (from Book XXII., page 159). 19. MENTOR (from Book XV., page 166). 20. KABBILA (from Book XV., page 74).

# Facsimile Specimens of Handwriting

21 Chum ΔY

22

23 Zach. Grey.

24 Felix Mendelssohn

25 L. v. Beethoven

26 Ben Cooke.

27 B. Franklin

28

PLATE XXII.

21. CHOM (from Book XV., page 166). 22. MAGUS (from Book XX., page 27). 23. ZACHARY GREY (from Book II., page 57). 24. MENDELSSOHN (from Book X., page 25); by a mistake in tracing the letter "o" has been omitted before the "h." 25. BEETHOVEN (from Book X., page 26). 26. B. COOKE (from Book X., page 36). 27, 28. BENJAMIN FRANKLIN (from Book XV., pages 46 and 74 respectively).



# Facsimile Specimens of Handwriting

29 Theodore  
Parker.

31 W E. Channing

32 JWB

30 T. P.

33 Sundinborg

34 E. Sargent.

35 E. S.

## PLATE XXIII.

29, 30. T. PARKER (from Book XV., pages 211 and 158 respectively). 31. W. E. CHANNING (from Book XV., page 211). 32. JUDGE EDMONDS (from Book XV., page 74). 33. SWEDENBORG (from Book XV., page 74). 34, 35. EPES SARGENT (from Book XXIV., pages 91 and 113 respectively).





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